



THE JOURNAL OF THE MOSCOW PATRIARCHATE

1982

FOR THE 1175th ANNIVERSARY OF THE GLORIFICATION



The Icon of the Mother of God "Joy" or "Consolation"

EXAPOSTILARION

Illumined by the light of Thy icon, O, Queen of Heaven, we cry unto Thee in all reverence: Rejoice, O Radiant Moon, shedding light to those immersed in the darkness of sin. Rejoice, O Mother of the Redeemer Who delivereth us from sudden misfortune! Rejoice, O Joy and Consolation of our soul!

(Service for the Vatopedi Icon of the Mother of God)

1982 THE JOURNAL No. 1 OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Christmas Greetings
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Heads of Churches and Religious Associations

Your Holiness (Beatitude, Eminence, Grace),
Dearly beloved brother in the Lord,
With a feeling of deep spiritual joy we cordially greet you on this
most solemn feast of the Nativity of our Lord and Saviour.

Today, when all of Christendom is glorifying the Incarnate Divine Infant, our hearts are filled with peace and good will proclaimed by the Angels on the Holy Night of Christmas (Lk. 2. 14).

Sharing with you the joy of this great occasion, we wish you the Lord's abundant mercies.

May the coming New Year be, through God's grace, a time of lasting peace for all men on earth!

With brotherly love in Christ Who is born,

+PIMEN, Patriarch of Moscow and All Russia

Christmas 1981/1982
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent this Christmas greetings to the Primates of the Orthodox Churches:

- His Holiness **DIMITRIOS I**, Archbishop of Constantinople the New Rome, Ecumenical Patriarch; Istanbul
- His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria
- His Beatitude **IGNATIUS IV**, Patriarch of Antioch the Great and All the East; Damascus
- His Beatitude **DIODOROS I**, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem
- His Holiness and Beatitude **ILIYA II**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi
- His Holiness **GERMAN**, Archbishop of Peć, Metropolitan of Belgrade and Karlovci; Patriarch of Serbia; Belgrade
- His Beatitude **JUSTIN**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest
- His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia
- His Beatitude **CHRYSTOSTOMOS**, Archbishop of New Justiniana and All Cyprus; Nicosia
- His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens
- His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw
- His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague
- His Beatitude **THEODOSIUS**, Archbishop of Washington, Metropolitan of All America and Canada; New York
- His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo
- His Eminence **PAUL**, Archbishop of Karelia and All Finland, Kuopio
- His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

- His Holiness Pope **JOHN PAUL II**; Vatican City
His Holiness **VAZGEN I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin
His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo
His Beatitude **BASELIUS Mar THOMA MATHEWS I**, Patriarch-Catholicos of the East; Metropolitan of Malankara; Kottayam
His Holiness Mar **IGNATIUS ZAKKA I IWAS**, Patriarch of Antioch and All the East; Damascus
His Holiness Abuna **TEKLE HAIMANOT**, Patriarch of the Ethiopian Church; Addis Ababa
His Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
His Grace Dr. **ROBERT RUNCIE**, Archbishop of Canterbury, Primate of All England and Metropolitan; London
His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church in the USA; New York
His Grace Dr. **MARINUS KOK**, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht
Dr. **MIKKO JUVA**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches; Geneva
Dr. **G. G. WILLIAMS**, General Secretary of the Conference of European Churches; Geneva
Dr. **GERALD GÖTTING**, Chairman of the Christian Democratic Union of Germany; Berlin

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Christmas:

- Monsignor **JULIAN VAIVODS**, Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga
Dr. **JANIS MATULIS**, Archbishop of the Evangelical Lutheran Church of Latvia; Riga
Dr. **EDGAR HARK**, Archbishop of the Estonian Evangelical Lutheran Church; Tallinn
A. E. **KLIMENKO**, Chairman of the All-Union Council of the Evangelical Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

- The Most Reverend **NIKODIM**, Old Believers Archbishop of Moscow and All Russia; Moscow
The Most Reverend **GENNADIY**, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
I. I. **EGOROV**, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius
L. S. **MIKHAILOV**, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Riga
M. I. **CHUVANOV**, Chairman of the Moscow Transfiguration Community of Old Believers, Moscow
F. S. **KUKUSHKIN**, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

His Holiness Patriarch PIMEN Awarded the Gold Order of Bishop Franciszek Chodór

Bishop Tadeusz Majewski of the Polish Catholic Church presented His Holiness Patriarch Pimen of Moscow and All Russia with the Gold Order of Bishop Franciszek Chodór on September 16, 1981, in the Patriarchal Chambers of the Trinity-St. Sergiy Lavra in Zagorsk. The order was bestowed upon His Holiness by the Synodal Council of the Polish Catholic Church in the Polish

People's Republic at its session on May 25, 1981.

The ceremony was attended by participants in the 4th Meeting of the Mixed Theological Commission Orthodox-Old Catholic Dialogue which opened that day in the assembly hall of the Moscow Theological Academy and Seminary.

TELEGRAM

**To His Excellency the President of Finland,
Mr. Urho Kaleva KEKKONEN**

Helsinki

Upon our return to our homeland we consider it our pleasant duty, highly esteemed Mr. President, to extend to you our deep appreciation for the attention accorded us and our companions during our visit to your wonderful country.

With our best wishes, yours respectfully,

+PIMEN, Patriarch of Moscow and All Russia

September 7, 1981
Moscow

Metropolitan YUVENALIY of Krutitsy and Kolomna Awarded the Order of the Holy Sepulchre of Our Lord

His Beatitude Patriarch Diodoros of Jerusalem pronounced Metropolitan Yuvenaliy of Krutitsy and Kolomna a great crusader of the Order of the Orthodox Crusaders of the Holy Sepulchre for His Eminence's love for and devotion to the Holy Sepulchre of Our Lord and the Sion Mother of Churches. His Beatitude Patriarch Diodoros's telegram of September 30, 1981, informed Metropolitan Yuvenaliy of the fact. The great award of the Jerusalem Church was conveyed to Metropolitan Yuvenaliy by the pilgrims of the Russian Orthodox Church who had been to Jerusalem.

In his reply, Metropolitan Yuvenaliy cordially thanked His Beatitude Patriarch Diodoros of Jerusalem, for his high attention and award. "I accept the award from your hands," the telegram read, "as a grace-filled blessing of the Holy and Life-Giving Sepulchre of Our Lord and as a manifestation of Your eternal love. Fervently and humbly I thank your primatial prayers in the Holy Church of Jerusalem. I beg to convey through Your Beatitude my sincere greetings to the Brotherhood of the Holy Sepulchre."

A Milestone in the Life of the Russian Orthodox Church: 988-1988

(The Millennium of the Baptism of Russ)



The Holy Russian Orthodox Church is approaching a great milestone—the millennium of her existence.

Receding back into the centuries, we see clearly the majestic picture of her lifelong mission. The Russian Orthodox Church has preserved and carried, in all its pristine purity and sanctity, that precious spiritual and grace-filled treasure—the Orthodox Faith.

Through her “spiritual and moral influence, and patriotic service... she helped to establish Russia’s culture, nationality and state” (The message of His Holiness and the Holy Synod on the 600th anniversary of the Kulikovo battle, *JMP* No. 9, 1980, p. 5).

The Russian Orthodox Church is planning to celebrate worthily the millennium of the Baptism of Russ. After considering the proposal of His Holiness Patriarch Pimen of Moscow and All Russia, the Holy Synod, at its session of December 23, 1980, resolved that, invoking the Chief Shepherd our Lord Jesus Christ for His great mercy bestowed upon our Holy Church, which is approaching the millennium of her salvific ministry, and invoking God’s blessing upon the archpastors, pastors, monks, nuns and all the faithful children of the Church in the Motherland and the diaspora, preparations be begun for the celebration by the Russian Orthodox Church of the forthcoming great anniversary (*JMP* No. 2, 1981, p. 5). A jubilee commission was set up by the Holy Synod to prepare and carry out the celebrations for the millennium of the Baptism of Russ.

The first session of the Jubilee Commission took place in the Patriarchal Chambers of the Trinity-St. Sergiy Lavra in Zagorsk on July 24, 1981, under the shadow of the Life-Giving Trinity and the Protecting Veil of the Heavenly Queen. In the earthly home of St. Sergiy, the great servant of God of Russia, in his holy cloister, which has been the grace-filled spiritual centre of the Russian Church for 600 years

now, there gathered the hierarchs, representing the Church’s theology and monasticism, and members of the clergy and laity—toilers in all the spheres of the Moscow Patriarchate’s ecclesiastical life.

Before the opening of the session, the members of the commission proceeded to the ancient Trinity Cathedral of the Lavra, where repose the precious relics of our God-Bearing Father, St. Sergiy the Hegumen of Radonezh and Miracle Worker of Russia. In that grace-filled place, blessed by the appearance of the Most Pure Mother of God once upon a time, the participants in the meeting stood before the shrine of St. Sergiy and prayed for his blessing upon their forthcoming work of preparing and carrying out the jubilee celebrations of the Russian Orthodox Church.

It is significant that the Jubilee Commission began its work on the Feast of Grand Duchess St. Olga, Equal to the Apostles. As we all know, the first source of Christian enlightenment in Russ was the grace-endowing preaching of St. Andrew the First-Called who, when he reached the bounds of our land, looked upon the great Land of Russia—his apostolic pasture—with his spiritual eye, blessed it and prophesied that the grace of the Lord would shine upon it. The endeavours and acts of the Orthodox Grand Duchess of Russia St. Olga to establish Christianity in Russia brought nearer the day of fulfilment of St. Andrew’s prophecy.

After a short prayer in the Patriarchal Chambers, the session was opened by the chairman of the commission, His Holiness Patriarch Pimen. The Primate of the Russian Orthodox Church delivered a speech in which he analyzed the importance of the Baptism of Russ and the thousand-year experience of our Church, and made concrete proposals for the organization of the forthcoming work.

To start with, His Holiness said that this first meeting of the commission on

preparing and conducting the celebrations of the millennium of the Baptism of Russ, marked the beginning of the jubilee period for our Holy Church, a period which would close with the millenary celebrations of the Russian Orthodox Church in 1988.

"Our commission," His Holiness went on to say, "is very large in size, as it comprises representatives from all the basic ecclesiastical institutions, as well as representatives of the episcopate, the clergy, the religious and the laity. Represented in it are the Supreme Church Authority, the synodal departments, parishes, monasteries, convents, theological schools, and our Church institutions abroad. We see among its members men experienced in ecclesiastical administration; representatives of the parish clergy and church councils, as well as historians and theologians. Such an all-round commission will, undoubtedly, be conducive, with God's help, to the worthy fulfilment of the lofty mission entrusted to us."

His Holiness expressed his belief that every one of those present would contribute to the success of the work the maximum from his deep knowledge, rich experience and dedication to duty. "May the All-Merciful Lord bless our forthcoming work through the prayers of glorious Abba Sergiy, that luminary of the Christian Faith and bearer of great sacrificial love for his earthly homeland," Patriarch Pimen said.

Further on the Primate of the Russian Orthodox Church stressed the importance of the Baptism of Russ. "Since the enlightenment by Holy Faith and Baptism of our ancestors, Old Russia began to be converted from paganism to Christianity, and we, the spiritual descendants of the baptized Kievans, possess the true knowledge of God and have the joy of being a *chosen generation* of God in Christ, the *children of light*, and *heirs* to the Kingdom of Heaven (1 Pet. 2.9; Eph. 5.8; Jas. 2.5). The great occasion became, as you know, the crowning point of the centuries-old process of Christianizing Russ which began, according to Tradition, with the preaching of St. Andrew the First-Called (†62) and was consolidated by the holy brothers, Sts. Cyril (†869) and Methodius (†885), Equal to the Apostles. The

Baptism of Russ is considered to be the beginning of the formal existence of the Russian Orthodox Church."

The Baptism of Russ made it possible to reform the pagan family structure of ancient Russ along the principles of Christian ethics.

The Russian Church helped to stop internecine wars, unite the principalities into one state and consolidate it to strengthen and extend the ties of Old Russia with many states, primarily with Byzantium and Bulgaria.

The establishment of Christianity in Russia contributed greatly to the enlightenment and culture of our Motherland. The monasteries that arose all over the country became centres not only for the spiritual guidance of the newly-converted flock, but of book learning as well. That was the time when Greek books began to be translated into Russian; it saw the rise of literature, including such great literary monuments as the deeply patriotic "Sermon of Law and Grace" by St. Ilarion the Metropolitan of Kiev (mid-11th century), "Sermons and Homilies" by St. Kirill the Bishop of Tura (12th century), and "The Lay of Igor's Host" (end of 12th century).

The Grand Duke Yaroslav the Wise (†1054) opened the first public library in Russia; it was affiliated to the Cathedral of St. Sophia in Kiev. In the 11th century, chronicles, which recorded events of general state significance, began to be written in the monasteries in Kiev and Novgorod. "And that is why," His Holiness said, "in the year when we are planning to mark prayerfully the millennium of the Baptism of Russ, we can also celebrate, together with the whole country, the millennium of Russian culture and literature."

Summing up the thousand-year-old witness and service of the Russian Orthodox Church, Patriarch Pimen pointed out: "In this lengthy historical period we see not only innumerable examples of the worthy fulfilment of their religious duty by archpastors, pastors, the religious, and laymen, but the failure of various representatives of the Church to live up to the commandment of Christ, our Saviour Who said: *Let your light shine before men, that they may see your good works, and glorify you*

ather which is in heaven (Mt. 5.16). remembering this we shall not embellish the historical reality, but thank the Lord incessantly for the fact that, despite our imperfection, He the All-Meriful, is steering our Church ship into its salutary haven."

Then His Holiness dwelt on the canonical order and forms of the Supreme Church Authority of the Russian Orthodox Church, which, in the millennium, had changed many times. In this connection, the Primate of the Russian Church reminded that 1989 would be the 100th anniversary of the establishment of the Patriarchate in Russia. In the reign of Peter I, the patriarchal government of the Russian Church was changed to the synodal. The Patriarchate was reestablished by the All Russia Local Council of 1917/1918. "I think," His Holiness said, "we may celebrate this event together with the millennium...."

"It is impossible to recount in so short a speech the abundant and holy fruit brought forth by our Russian Orthodox Church in the thousand years of her existence; nor to show the whole wealth of spiritual values, the source of which was the Church.

"However, our first duty is to turn with deep veneration to the Blessed Virgin Mary, Who is 'more honourable than the Cherubim and glorious incomparably more than the Seraphim', the Intercessor for and Preserver of Christians and Who has taken under Her almighty Protecting Veil the Russian Church and the country of Russia which has been called since time immemorial the Home of the Most Pure Theotokos. With Her all-powerful support and assistance the Russian Orthodox Church has been improving and fruitfully fulfilling her holy mission in the ten centuries.

As a sign of gratitude and witness of our deep veneration, our pious people have built in Russia, since the earliest days, churches and monasteries dedicated to the Mother of God. Her Most Pure Face has been depicted on icons signifying the special patronage of the Mother of God over the cities and villages of our land: Vladimir, Bogolyubovo, Kazan, and many, many other icons of the Virgin Mary. And many of Her

miraculous icons have been given such tender names as 'Seeking of the Lost', 'Consolation of All the Afflicted', 'Joy Unhoped-For' and 'Quick to Hearken'.

"We pray fervently to the host of God's saints 'who shone forth in the land of Russia', beginning with the holy martyrs, Sts. Boris and Gleb, the first to be canonized by the Russian Church, to the saints who have been canonized in our days: German the Miracle Worker of Alaska, Nikolai the Archbishop of Japan, and Innokentiy the Metropolitan of Moscow. They are the glory of our Church. We believe in the power of their intercession for us sinners before the Throne of the King of Heaven.

"We also think of the numerous ascetics of our Church—those preachers of the Christian Faith sent to the many nationalities composing our extensive country and those who carried the light of Orthodoxy to foreign lands. We thank our Lord for crowning with blessed success their apostolic mission throughout the centuries.

"We remember with heartfelt gratitude the innumerable monks and nuns who have fulfilled their duty to the Church and their earthly homeland by their vigilant prayers and labour. We thank the Lord for the many many zealous and gifted preachers of the Word of God, whose inspired sermons comprise our rich homiletics. We thank the Lord for the many brilliant religious writers and talented theologians and compilers of Church history, and the dedicated teachers of our theological schools.

"We think at the same time of the glory of our Church, its history and theology, which began to flourish in the middle of the 19th century. With deep emotion we speak of our church singing which combines the undying old chants with the works of our country's geniuses and talented modern composers. We take just delight in our church architecture which is an important component of our country's culture. Our icon-painters have attained great spiritual heights in their works: St. Feofan the Greek, St. Andrei Rublyov, the Monk Dionisiy, and many other anonymous painters of icons and frescoes."

Speaking of ministry, His Holiness Patriarch Pimen assessed highly the toil and endeavours of the archpastors and pastors of our Church who have, with sacrificial zeal, "fulfilled and continue to fulfil, the sacred duty of guiding the children of the Church to eternal life and salvation (Eph. 4.3-6, 11-13), nurturing in their flock a conscious perception of the Christian faith and ethics, imbuing them with our traditional piety. We bow to the clergy of our Church who have sacrificially shared, over the centuries, the harsh destiny of the people, have helped to quench their spiritual thirst, have educated them and satisfied their most urgent needs..."

"Throughout the period under survey, the life of the Russian Orthodox Church," His Holiness continued, "has been indissolubly bound with the life of our people and state. Here we see the abundant fruit of the zealous and patriotic labour of churchmen—the Plenitude of our Church—who are continuing and developing, in the constantly changing historical conditions, the service of the Russian Orthodox Church for the good of our Motherland begun by her from the time of the Baptism of Russ."

"An especially important part of this service is peacemaking, which was started in Old Russ in an effort to consolidate unity and peace within our Motherland, and is today aimed at strengthening peace and justice throughout the world, at preserving the most sacred gift of life."

Then Patriarch Pimen described in brief the history and present state of relations between the Russian Orthodox Church and the Local Orthodox Churches, with the Roman Catholic Church, the Ancient Oriental Churches (non-Chalcedonian) and the Reformed Churches.

The Lord was thanked that the Russian Orthodox Church, throughout the thousand years of her existence, has participated most effectively in the life of the Orthodox Plenitude, helping to solve pan-Orthodox problems, taking initiatives of great importance for the whole of Orthodoxy, producing abundantly wonderful fruits which enhance the ever young tree of Holy Orthodoxy.

Since the separation of the Western Church from universal unity in 1054, our

Church has maintained her ties with the Churches of the Western Tradition; this helped to establish in our days good Christian relations between the Russian and Roman Catholic Churches and to hold fruitful theological dialogues with her.

Guided by a feeling of fellowship and love, with which all followers of Christ should be filled, the Russian Orthodox Church is steadily advancing along the path of developing good relations with other Christian Churches and confessions.

Our Church takes part in the pan-Orthodox theological dialogues with the Ancient Oriental Churches (non-Chalcedonian), with the Anglican Communion, the Old Catholics, and the Lutherans in multilateral dialogues with the Reformed Churches, and bilateral theological dialogues with many Anglican and Lutheran Churches.

Striving to draw together the Churches for the sake of the God-commanded unity of Christendom in faith and to unite the efforts of all Christians for the consolidation of peace and justice in relations among nations, the Russian Orthodox Church is taking a useful and versatile part in the modern ecumenical movement, doing all she can for the World Council of Churches and to implement the programme of the Conference of European Churches, aimed at achieving unity in faith of Churches in Europe, peace on our continent, and the fruitful cooperation of all European peoples.

His Holiness also assessed highly the relationship between the Russian Orthodox Church and the National Council of Churches of Christ in the USA. "The importance of our mutual relations," He said, "bearing a true fraternal character, is difficult to overestimate, especially in the light of our common desire to establish lasting peace and good relations between our two states, which is so important for the peace and stability of the world."

Patriarch Pimen pointed out further that the children of the Russian Orthodox Church were in close contact with many of our compatriots who belong to other Churches and religious associations. "This relationship is strengthened by our common ardent patriotism. O

operation is aimed at promoting the welfare of our beloved Motherland and consolidating world peace. May our zealous efforts be ever successful!"

His Holiness noted also that ties were being maintained by the Russian Orthodox Church with representatives of other religions, both in our country and abroad. This good cooperation augments justice, love and peace on earth.

Concluding his brief historical survey of the versatile activities of the Russian Orthodox Church, Patriarch Pimen told the members of the Jubilee Commission that he had only meant to outline "the contours of that great edifice which had arisen in the centuries, and in the construction of which all of us are also taking part", and expressed the hope that the forthcoming jubilee celebrations would be a festivity for all the Orthodox Plenitude, Christian Churches and religious associations, as well as ecumenical organizations and movements.

"At the same time it would only be fair to say," he continued, "that the millennium, for which we are preparing, is a jubilee for all the children in general of the Russian Orthodox Church, including those who, for one reason or another, are at present not within her bosom, and those who, although they belong to other Churches consider our Holy Church their Mother. We pray to our Lord that He, the All-Merciful, may help all of us to celebrate the forthcoming millennium in an atmosphere of mutual Christian love and good will, that the majesty of the coming occasion may override our unkind feelings, that we may all celebrate unanimously the millennium of the Baptism of Russ *not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth* (1 Cor. 5.8).

In conclusion, His Holiness made several concrete proposals for the practical organization of the Jubilee Commission's work: on setting up a permanent working presidium of the commission and seven work groups (see JMP No. 11, 1981, p. 2).

His Holiness said at the same time that the functions of the work groups would be determined more fully as they

proceeded and that additional groups may have to be formed if the need arose by the Working Presidium which will direct the work groups.

His Holiness Patriarch Pimen closed his speech with the words: "Dear participants in the session, I feel convinced that each one of us will do his best to carry out the responsible task assigned to him. May the All-Merciful Lord bless the work ahead of us!"

Patriarch Pimen's speech was heard with deep enthusiasm by the participants in the session.

All present took an active part in the discussions that followed. Speeches were made by members of the Holy Synod, archpastors and pastors, spiritual leaders of monasteries and convents, representatives of theological schools, theologians and laymen. The members of the commission thanked His Holiness the Patriarch for his comprehensive speech disclosing the importance of the Baptism of Russ, and outlining concrete tasks for the internal and external activities of the Russian Orthodox Church in the preparatory period before the jubilee. The members of the commission accepted and unanimously supported the proposal to set up a working presidium and work groups under the Jubilee Commission.

The members of the Jubilee Commission shared ideas, made proposals for the preparation and conducting of the millenary celebrations. Wishes were stated that all the current theological, historical, canonical, ecumenical, and peacemaking measures of the Russian Orthodox Church be carried out in the pre-jubilee period under the sign of the forthcoming millennium of our Church.

The preparatory period for the celebrations could be a good time to glorify and reveal to the whole world the great pious ascetics of the past whom the Russian Orthodox Church was fully empowered to canonize.

The members of the commission assessed the statements of certain Western leaders as disagreeing with the Church spirit of fellowship and love; statements trying to distort the life and work of the Russian Orthodox Church in connection with the millennium of the Baptism of Russ. In this connection it was pointed out that it was not enough just to pre-

pare for the jubilee, that it was also important to inform the faithful children of the Moscow Patriarchate, the Orthodox and non-Orthodox Churches and religious associations and the broad public of various countries of what we were doing so that they might help us to make the forthcoming Church celebrations a success.

With this end in view it was deemed necessary for the organs of our Church to publish systematically articles about the millennium of the Baptism of Russ. The participants in the session stated their wish that on the threshold of this milestone in the life of the Russian Orthodox Church and of all Christendom, His Holiness Patriarch Pimen and the

Holy Synod would address a message to all the faithful children of our Church, urging them to pray fervently and increase their efforts to help carry out successfully the holy jubilee.

The speakers stressed the spiritual importance of our Church enhanced over the thousand years of her existence and which found its expression in her various grace-filled service to the faithful and to the people of our Motherland, the good of mankind, and for peace on earth.

After the reading of the resolution at the end of the discussions, all the participants offered a prayer of thanksgiving to the Lord.

Protodeacon Vladimir NAZARKIN

CHRONICLE

On September 29, 1981, a meeting took place at the House of Friendship with Peoples of Foreign Countries to mark the Independence Day of the Republic of Cyprus. Metropolitan Yuvenaliy of Krutitsy and Kolomna, Vice-Chairman of the USSR-Cyprus Friendship Society, attended the meeting.

* * *

Metropolitan Yuvenaliy of Krutitsy and Kolomna attended the congress of Pax Christi International on the theme: "The Spirituality of the World"; it took place from October 9 to 11, 1981, in Nassogne, Belgium. After the congress, Metropolitan Yuvenaliy visited the Benedictine Monastery in Chevetogne.

* * *

On October 9, 1981, Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, received

the Second Secretary of the US Embassy in the USSR, Mr. R. Windsor, at his request.

* * *

On October 15, 1981, the 4th All-Union Conference of the USSR-USA Friendship Society took place in the House of Friendship with Peoples of Foreign Countries. Metropolitan Yuvenaliy of Krutitsy and Kolomna, a board member of the USSR-USA Friendship Society, attended the conference. His Eminence was re-elected a board member of the USSR-USA Friendship Society and elected its vice-president.

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On October 21, the Rev. Ludwig Jensen, dean of the cathedral church of the Church of Sweden in Stockholm, visited the Department of External Church Relations, where he met Dr. A. S. Buevsky, Executive Secretary of the DECR.

On October 22, the Rev. Ludwig Jensen was received by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate.



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

OCTOBER

On **October 25 (12)**, the 19th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

October 26 (13), the Feast of the Iberian Icon of the Mother of God. On the eve, Patriarch Pimen together with Archbishop Platon of Sverdlovsk and Kurgan officiated at All-Night Vigil in the Church of the Resurrection in Sokolniki, Moscow.

NOVEMBER

On **November 1 (October 19)**, the 20th Sunday after Pentecost, Divine Liturgy was concelebrated in the Church of St. Gabriel the Archangel (Antiochene Metochion in Moscow) by His Beatitude Patriarch Ignatios of Antioch the Great and All the East and His Holiness Patriarch Pimen of Moscow and All Russia. They were assisted by Me-

tropolitans—Georgios of the Lebanon Mountains (Antiochene Church), Aleksey of Tallinn and Estonia, Ioannis of Laodicea (Antiochene Church), Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

The Liturgy was attended by Archbishops—Platon of Sverdlovsk and Kurgan and Agafangel of Vinnitsa and Bratslav; Bishops—Anatoliy of Ufa and Sterlitamak and Valentin of Zvenigorod. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral.

On **November 4 (October 22)**, the Feast of the Kazan Icon of the Mother of God, Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral and, on the eve, officiated at All-Night Vigil together with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk and Archbishop Platon of Sverdlovsk and Kurgan.

Archimandrite LONGIN Talypin Nominated and Consecrated Bishop of Düsseldorf

By a decision of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod of the Russian Orthodox Church of October 6, 1981, Archimandrite Longin Talypin, Superintendent Dean of the Düsseldorf Church District (FRG) of the Central European Exarchate of the Moscow Patriarchate was designated Bishop of Düsseldorf.

Archimandrite Longin was nominated Bishop of Düsseldorf on October 10 during Vespers in the Chapel of the Protecting Veil at the hierarchal residence of the Düsseldorf Diocese, with the blessing of His Holiness Patriarch Pimen, by Metropolitan Filaret of Minsk and

Byelorussia, Patriarchal Exarch to Western Europe; Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishop Mikhail of Vologda and Veliki Ustyug, and Bishop Anatoliy of Ufa and Sterlitamak.

At his nomination, Archimandrite Longin delivered the following address:

"Your Eminence, Your Graces, archpastors wise-in-God, Christ's hierarchs,

"By the will of the Holy Spirit and in accordance with the decision of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod, I, an unworthy servant of the Church

of Christ, have been chosen bishop of the God-protected city of Düsseldorf.

"What can I say at this momentous hour as I stand before this holy assembly, the hierarchs who will make me a successor of the Apostles tomorrow by the imposition of their hands upon me, a sinner, and call down upon me *the spirit of wisdom* ., *the spirit of know-*

"In awe and trepidation I accept the obedience placed upon me and return thanks and say nothing contrary thereto, because I believe that the Holy Spirit will complete that which is wanting in me upon the imposition of hands. I believe in His help and action and in the efficacy of prayers of those who turn to Him. Every day we pray to Him say



His Grace Bishop LONGIN of Düsseldorf

ledge and of the Fear of the Lord? I am deeply aware how important and responsible is the ministry of a bishop of Christ's Church. Whereas a priest bears responsibility for his flock, a hierarch is also responsible for the clergy. Our Holy Russian Church has deemed me worthy to bear this cross and the responsibility for all of Christ's flock.

ing: 'O Heavenly King, the Comforter the Spirit of Truth, Who art in all places and fillest all things... descend and rest upon us...'.

"O hierarchs of Christ, as a helpless infant I stand before you and say: 'How can I be a bishop of the Holy Church how can I be a continuer of the apostolic work?' I feel my spiritual poverty

and when I recall the pious ascetics, the titans of spiritual life, I become aware of my weakness.

"I am filled with awe when I think of the great assembly of bishops that was canonized by the Holy Church and of the numerous bishops who, though canonized, were 'a rule of faith and a model of meekness'. Am I worthy to belong to this assembly? I, a sinner, an unworthy being, with all my sins and weaknesses? But in humility I bow my head and say: 'Lord, Thy will be done, where I am, take me into Thy vineyard and make me Thy servant.'

"I am called upon to shepherd diligently, in accordance with the Holy Gospel, the flock entrusted to my care. But will I be able to find the lost sheep, to comfort and tend its wounds? *The Lord will give strength unto his people, the Lord will bless his people with peace.* This is what I trust and hope in—the infinite love of our Lord, Who, as a humble servant, suffered and died for us on the Cross and on the third day rose again according to the scriptures.

"Archpastors, wise in the Lord, pray for me, a sinner, that the Lord may strengthen me upon the path He has chosen for me.

"In my mind's eye I see these days of my whole life. Not a long one but, through God's mercy, a rich one because of His good will towards me.

"From an early age I have loved the Church of Christ and longed to be a priest. I have attended God's church since childhood, first with my parents, and then alone. The Mother of God took me under Her protection, and at the age of 10 I began serving in the Cathedral Church of the Dormition in Helsinki. The Queen of Heaven never abandoned me in subsequent years when I, having graduated from the Leningrad Theological Academy, was appointed, first supernumerary priest and then, Rector of the Church of the Protecting Veil in Helsinki. When I received the ukase of His Holiness appointing me superintendent dean here in Düsseldorf, far away from home, I was exceedingly happy to find that this church was also dedicated to Her Holy Protecting Veil.

"At this momentous hour I cannot help but recall those who have exerted

special influence on me in my spiritual upbringing and development. To all of them, the priests and deacons, who showed me how to serve in church and taught me catechism at school, I express my sincere gratitude. I remember especially my meeting with His Eminence Metropolitan Pimen of Krutitsy and Kolomna (now His Holiness the Patriarch) during his visit to Finland in 1965. Nor shall I ever forget my abba, His Eminence Metropolitan Nikodim, of eternal memory, who did much for my spiritual benefit, who professed and ordained me deacon and presbyter.

"I am also deeply grateful to the rectors of the Leningrad theological schools, teachers and lecturers, for their patience, sincere love and leniency, permitting me to take my examinations when it was convenient for me to come to Leningrad.

"I remember especially my first meeting with Your Eminence, Vladyka Filaret, when I called on you during my first trip, and you, then the Bishop of Tikhvin, received me and advised me to study in Leningrad.

"This took place when you, Your Grace Vladyka Mikhail, were rector.

"I wish to express my special gratitude to you, Your Grace Vladyka Melkhisedek, for all you did for me during my service in Germany in unfamiliar surroundings. Without your love and paternal advice I would have experienced far greater difficulty in fulfilling my obedience.

"To all of you, archpastors wise-in-God, I bring my heartfelt gratitude for your prayers.

"I shall do everything to be worthy of the lofty dignity of bishop. I thank His Holiness Patriarch Pimen and the Holy Synod for their trust in me. O hierarchs of Christ, when you place your hands on my head tomorrow, pray especially for me. And not only then, but in the future as well, I beg you to remember me in your prayers. I believe that the consecration will be a new Pentecost for me, a baptism in the Holy Spirit, a renewal, and that you will be my godfathers and mentors and therefore I beg you to exhort and correct me when necessary in brotherly love, teach and support me, and I, as your newly-



After the consecration of Archimandrite Longin Bishop of Düsseldorf on October 11, 1981. Right to left: Bishop Longin of Düsseldorf; Bishop Lavrentije of Western Europe (Serbian Patriarchate); Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Metropolitan Augoustinos of Germany, Exarch of the Patriarch of Constantinople to Central Europe; Archbishop Mikhail of Vologda and Veliki Ustyug; Bishop Anatoliy of Ufa and Sterlitamak

born spiritual son, shall heed your words imbued with love.

"I believe that the Queen of Heaven, the Zealous Mediatress, Who has not forsaken me so far, will not turn away Her face from me in the future as well and will pray to Her Beloved Son to pour upon me His grace and mercy. And may the Holy Martyr St. Longinus the Centurion, who was the first to confess Christ as the true Son of God by the Cross (Mt. 27. 54), give me firmness to confess always the Triune Lord God—the Father, and the Son, and the Holy Spirit, and to be true to this confession even unto death in order to receive the everlasting and incorruptible crown of Life. Amen."

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On October 11, 1981, the 17th Sunday after Pentecost, Archimandrite Longin was consecrated Bishop of Düsseldorf during Divine Liturgy in the Church of the Protecting Veil in Düsseldorf by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to West-

ern Europe; Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishop Mikhail of Vologda and Veliki Ustyug, and Bishop Anatoliy of Ufa and Sterlitamak. Also taking part in the consecration were Metropolitan Augoustinos of Germany, Exarch of the Patriarch of Constantinople to Central Europe, and Bishop Lavrentije of Western Europe (Serbian Patriarchate).

Presenting the crozier to Bishop Longin of Düsseldorf after the Liturgy, Metropolitan Filaret delivered the following exhortation:

"Your Grace Bishop Longin, beloved brother in the Lord,

"On this auspicious day, when you upon the designation of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod for episcopal ministry, through the help of the Holy Spirit, have received the grace of episcopacy by the laying on of bishops' hands and have joined the hierarchical assembly of the Russian Orthodox

murch, I consider it meet to speak a few words of brotherly admonition before handing you the final symbol of our archpastoral dignity.

"The ministry you have been called does not consist in lording it over God's heritage, but in bearing great responsibility for the salvation of human souls. The ministry of a bishop in Apostolic Succession, is not only to rule, but to obey as well; it is not a manifestation of external grandeur, but the guidance of the flock in the spirit of the teaching of Christ and in the Tradition of the Church founded by Him.

"The great Apostle of the Church of Christ in his First Epistle to his disciple Timothy, and in his person to all of us, writes: *Be thou an example of the believers, in word, in conversation, in purity, in spirit, in faith, in purity... give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee* (1Tim. 4. 12-16).

"Negligence is inadmissible in hierarchical ministry: a bishop should constantly watch himself and the flock entrusted to him. *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, this is what we read in the Acts of the Holy Apostles* (20.28)

"*Take heed...unto yourselves*—means to watch yourself, the turn of your heart and mind, in order to preserve in integrity and spiritual order your flock."

"Only in this condition can the grace of God, the grace of the Holy Spirit, received in the episcopal consecration, become the source of wisdom, knowledge and power. Otherwise the grace departs from us, and we, weakened in spirit, are left with only the external signs of our dignity."

"You know, of course, what the Apostle says about the bishop, that he *must be blameless... sober, of good behaviour, given to hospitality, apt to teach; not*

given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous (1 Tim. 3. 2-3). You also know the apostolic precept: *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth* (2 Tim. 2.15). The Word of God also commands us not to weaken in zeal, to be ardent in spirit and serve the Lord. We are told to be *patient in tribulation, continuing instant in prayer... Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men* (Rom. 12. 12-18).

"Let these words inspire you to fulfil zealously your hierarchal duties, with an ardent spirit and a sincere disposition (Mt. 5. 14-16).

"Many, who were called to this ministry, were beset with doubts. Involuntarily they queried: *And who is sufficient for these things?* (2 Cor. 2.16). Who indeed can meet this demand? Only with divine help can we become God's good stewards. And therefore you must nurture in yourself the gifts of God which you received *with the laying on of the hands of the presbytery* (1. Tim. 4.14).

"Accepting the episcopal dignity, each of us, hierarchs, was filled with inner fear when faced with the responsibility of this lofty ministry and the consciousness of one's weak human power. You, too, are undoubtedly conscious of this. But we are all strengthened by the knowledge that the Benevolent Lord grants from His great bounty the necessary gifts of grace which 'always healeth the infirm and completeth that which is wanting.' Always remember that our strength is in the Chief Shepherd Himself, our Lord Jesus Christ, and that *His strength is made perfect in weakness*, according to the Word of God.

"In your service always render obedience to His Holiness the Patriarch and your senior fellow bishops. Do not

rely on your own wisdom and knowledge, but seek advice of your seniors, remembering that *in the multitude of counsellors there is safety* (Prov. 11. 14).

"Educate your flock in the spirit of peace and brotherhood. Exhort everyone to safeguard peace actively and work zealously for the good of his neighbour.

"And now, one more reminder. You will ordain priests and deacons of the Church. In doing so, do not forget the behest of St. Paul the Apostle: *Lay hands suddenly on no man, neither be partaker of other men's sins* (1 Tim. 5, 22). Consider various charges cautiously and attentively, especially *against an elder receive not an accusation, but before two or three witnesses* (1 Tim. 5. 19). *Exhort, and rebuke with all authority. Let no man despise thee* (Tit. 2. 15).

"May the Chief Shepherd, our Lord Jesus Christ, strengthen you with His strength all the days of your hierarchal ministry. Fortify yourself with the grace-filled examples of the Holy Fathers and Teachers of the Church, who, by nurturing the gifts, bore abundant fruit in Christ's vineyard. You, too, will succeed on your path if you make it the rule of your life to follow always in the footsteps of the Apostles and of the Holy Fathers.

"And now, accept our cordial congratulations on receiving the episcopal grace and, leaning on this crozier presented to you, step onto this dais and with the grace bestowed upon you bless these people, who have participated prayerfully in your episcopal consecration."

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Bishop Longin (secular name Yuri Vladimirovich Talypin) was born on February 17, 1946, in Helsinki, Finland.

He was professed on April 11 and ordained hierodeacon on April 13 and hieromonk on May 18, 1969, by Metropolitan Nikodim of Leningrad and Novgorod.

From 1969 he was a priest of the Patriarchal Community of the Protecting Veil in Helsinki. In the same year he completed the correspondence course of the Leningrad Theological Seminary.

In January 1973, he was awarded the pectoral cross.

In 1974, he graduated from the Leningrad Theological Academy with the degree of Candidate of Theology for his thesis: "The Decree on Ecumenism of the Second Vatican Council". The same year, he was raised to the rank of hegumen and awarded the Order of the Holy Lamb of the Finnish Orthodox Church.

On November 17, 1975, he commenced postgraduate studies at the LTA Department of History of the Russian Orthodox Church.

In 1977, he was awarded the Order of St. Vladimir, Equal to the Apostles 3rd Class.

In 1978, he was appointed Rector of the Patriarchal Community of the Protecting Veil in Helsinki.

On November 16, 1979, he was made Superintendent Dean of the Düsseldorf Church District (FRG) of the Central European Exarchate of the Moscow Patriarchate. On December 3, 1979, he was raised to the rank of archimandrite.

The Primate of the Jerusalem Orthodox Church Visits the USSR

From September 8 to 21, 1981, the Primate of the Jerusalem Orthodox Church, His Beatitude Patriarch Diodoros I of the Holy City of Jerusalem and All Palestine, visited the Soviet Union with his suite. Archbishop Agafangel of Vinnitsa and Bratslav, who had accompanied His Beatitude during his stay in our country, gave an interview to a correspondent of *The Journal of the Moscow Patriarchate* and told him about the visit.

Q.: Our journal informed its readers that His Beatitude Patriarch Diodoros I of the Holy City of Jerusalem and All Palestine, would visit the Russian Orthodox Church at the invitation of His Holiness Patriarch Pimen. Now that the visit has taken place, could you tell us who composed the delegation of the Jerusalem Church and what was the purpose of the visit?

A.: The delegation was composed of Metropolitans—Vasilios of Caesarea, Diodoros of Nazareth, Konstantinos of Syriakoupolis; Archbishops—Simon of Ierusa, Iakobos of Diocaesarea, Daniel of Tabor; Archimandrites—Theodoros Makos, Meletios Choraphios, Menodios Liveris, Keladion Sueref, Theophanes Hassapakis, Timotheos Margarithis; Father Nicholas Hury, Father Anippos Amari Dalil Halil Issa and Deacon Philotheos Vardekis.

It was the first official visit to our country of His Beatitude Patriarch Diodoros I after his election and enthronization on the Patriarchal Throne of the Holy City of Jerusalem and All Palestine. The aim of the visit was to continue the tradition of personal brotherly communion between the Primate of the Orthodox Churches and to acquire first-hand knowledge of the life of the Russian Orthodox Church.

Q.: Will you tell us about the meetings and concelebrations of services by the Primate of the Jerusalem and Russian Orthodox Churches during the visit?

A.: The first meeting between His Holiness Patriarch Pimen and His Beatitude Patriarch Diodoros on Mos-

cow soil took place on September 8, 1981, at Sheremetievo Airport, where the Primate of the Churches exchanged greetings.

That same day, His Beatitude Patriarch Diodoros, accompanied by the members of the delegation, called on His Holiness Patriarch Pimen at his residence in Moscow. Greeting His Beatitude, His Holiness Patriarch Pimen wished him good health and a beneficial pilgrimage to the holy places of the Russian Orthodox Church. In his reply, His Beatitude Patriarch Diodoros thanked His Holiness Patriarch Pimen for the invitation to visit the Russian Church and conveyed brotherly greetings from the Primate of the Orthodox Church of Cyprus, His Beatitude Archbishop Chrysostomos.

Later in the day, His Holiness Patriarch Pimen paid a return visit to His Beatitude Patriarch Diodoros I at his residence in Moscow, where the two Primate exchanged greetings again.

In the evening of September 8, the eve of the Feast of St. Pimen the Great—the name-day of His Holiness Patriarch Pimen—the Primate of the Jerusalem and Russian Orthodox Churches officiated at All-Night Vigil in the Moscow Church of St. Pimen the Great, and on the feast day itself—concelebrated Divine Liturgy and led the festal moleben in the Patriarchal Cathedral of the Epiphany.

After the divine service, His Holiness Patriarch Pimen delivered an address*. In memory of the concelebration, His Holiness presented His Beatitude Patriarch Diodoros with an icon of our Lord the Pantocrator, a set with a cross and two panagias and Eucharistic vessels, all made in the workshops of the Moscow Patriarchate.

In his response, His Beatitude Diodoros congratulated His Holiness Patriarch Pimen on his name-day, wished him God's abundant mercies and good health for many years to come. As a

* JMP No. 11, 1981, p. 22.



On September 12, 1981, at the Leningrad Theological Academy and Seminary, the rector, Archbishop Kirill of Vyborg, congratulating His Beatitude Patriarch Diodoros I upon his election as honorary member of the LTA

token of love and gratitude, His Beatitude Diodoros presented Patriarch Pimen with a Gospel, adorned with images of Russian saints on nacre, and two panagias; one with the image of Christ the Saviour and the other with the image of the Mother of God, as well as a silver and nacre cross made in Bethlehem.

His Beatitude Diodoros with members of his suite attended the reception held on the occasion of the name-day of His Holiness Patriarch Pimen.

On September 11, His Beatitude Patriarch Diodoros with his suite paid a visit to His Holiness Patriarch Pimen at his residence. The Primate of the Russian Church presented His Beatitude Patriarch Diodoros I with the Order of St. Sergiy of Radonezh, 1st Class. The members of his suite were presented with the Order of St. Sergiy of Radonezh, 2nd and 3rd classes. On his part, His Beatitude Patriarch Diodoros I conferred orders of the Jerusalem Church upon the representatives of the episcopate and the clergy of the Russian Church as well as some staff members of the synodal departments. After the ceremony, there was a big reception in honour of His Beatitude

Patriarch Diodoros given by His Holiness Patriarch Pimen.

The final meeting of the two Primates took place on September 21.

Q.: Who attended the meetings of the two Primates?

A.: The Russian Orthodox Church was represented by Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Antony of Leningrad and Novgorod; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch for Western Europe, Head of the Department of External Church Relations; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Archbishop Vladimir Dmitrov, Rector of the Moscow Theological Academy and Seminary; Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations; Archbishop Agafangel of Vinnitsa and Braslav; Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations; Archimandrite Nikilai, Head of the Russian Orthodox Mission in Jerusalem; Protopresbyter Marfei Stadnyuk, secretary to His Holiness

patriarch Pimen and other officials. Also present was Archimandrite Iosif, representative of the Bulgarian Patriarch to the Moscow Patriarch, as well as V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

Q.: How did the meetings between the Jerusalem delegation and representatives of the episcopate, clergy and laity of our Church pass and how did they get acquainted with the life of our Church and other Churches in our country?

A.: In Moscow the delegation of the Jerusalem Orthodox Church first went to the Church of the Resurrection in Pokolniki, where it was welcomed with bread and salt, according to Russian custom. His Beatitude Patriarch Diodoros and his companions said a short prayer before the revered Iberian icon of the Mother of God.

They also visited the Church of All Saints at Sokol and (as mentioned above) officiated at All-Night Vigil in St. Pimen's Church and concelebrated Divine Liturgy in the Patriarchal Ca-

thedral of the Epiphany. In the Church of the Resurrection (Voskresenie Slo-vushcheye), Aksakov Lane, the guests kissed the revered Jerusalem Icon of the Mother of God and heard the history of this church.

His Beatitude Patriarch Diodoros with members of his suite was received at the Council for Religious Affairs of the USSR Council of Ministers by V. V. Fitsev, the vice-chairman. The guests were invited to the residence of the Head of the Department of External Church Relations by Metropolitan Filaret of Minsk and Byelorussia, and learned from him about the work of the DECR; later they called on Metropolitan Yuvenaliy of Krutitsy and Kolomna in his chambers at the Novodevichy Convent.

The guests went to the Trinity-St. Sergiy Lavra, accompanied by Metropolitan Filaret of Minsk and Byelorussia. At the Holy Gates of the cloister, His Beatitude Patriarch Diodoros I and his companions were ceremonially welcomed by the rector, Archbishop Vladimir of Dmitrov, the father superior,



September 15, 1981, the Cathedral Church of St. Vladimir in Kiev. His Beatitude Patriarch Diodoros I responding to Metropolitan Filaret of Kiev and Galich's greetings

Archimandrite Ieronim, with the brethren, and the students of the academy and seminary. A moleben was said before the shrine of St. Sergiy of Radonezh in the Trinity Cathedral. Then the guests kissed the relics of this great saint of God.

In the Moscow Theological Academy and Seminary the members of the delegation met the faculty members and students, got acquainted with the life of the theological schools, inspected the Church Archaeological Museum dedicated to His Holiness Patriarch Aleksiy.

The Jerusalem delegation spent September 12-17 in Leningrad and Kiev.

On September 17, the delegation left for Tbilisi at the invitation of His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia. In Tbilisi His Beatitude Patriarch Diodoros I and his companions were met by His Holiness and Beatitude Catholicos-Patriarch Iliya II and other representatives of the Georgian Orthodox Church.

On September 19, the eve of the 14th Sunday after Pentecost, in the Sion Patriarchal Cathedral of the Dormition, His Beatitude Patriarch Diodoros I and His Holiness and Beatitude Catholicos-Patriarch Iliya II officiated at All-Night Vigil, and on the next day, in Mtskheta, they concelebrated Divine Liturgy in the Sveti-Tskhoveli Cathedral of the Twelve Apostles. His Holiness and Beatitude Catholicos-Patriarch Iliya II gave a big reception in honour of His Beatitude Patriarch Diodoros I.

Q.: What was on the programme to acquaint the delegation of the Jerusalem Church with the cultural life of our country?

A.: The members of the delegation of the Jerusalem Church learned about the cultural values of our country to a considerable extent from their visits to churches and monasteries which are architectural monuments.



September 15, 1981, His Beatitude Patriarch Diodoros I and his companions at the shrine of St. Barbara the Great Martyr in the Cathedral of the Holy Trinity, Church of St. Vladimir in Kiev

His Beatitude Patriarch Diodoros I and his suite visited the Moscow Kremlin, where they inspected the old cathedrals and the treasures at the Armoury. In Leningrad the guests saw the majestic St. Isaac Cathedral, visited the Hermitage, and attended the ballet "Don Quijote" at the Kirov Academy Opera and Ballet Theatre; they also saw the architectural monuments of the city.

In Kiev they visited the Kiev-Pecher Lavra, which is now a museum, went up Vladimir Hill and saw the monument to Grand Duke St. Vladimir the Equal to the Apostles, they also saw the Golden Gates and took a boat trip up the Dnieper.

In Tbilisi, the members of the Jerusalem delegation visited the Kekelidze Institute of Manuscripts, attended a concert of the Georgian Song and Dance Ensemble, and visited Mtskheta, where they inspected the ruins of the Dzhvari Monastery (6th century).

Q.: It is well known that the sisterly relations between the Jerusalem and Russian Orthodox Churches are deep

ted in history. What are the relations like today?

A.: The sisterly communion between Jerusalem and Russian Orthodox Churches is centuries old. His Holiness Patriarch Pimen spoke of this on the 1st day of the visit.

In his speech on his name-day, His Holiness Patriarch Pimen, addressing His Beatitude Patriarch Diodoros, emphasized: "We are convinced that the gift of Your Beatitude to Moscow attests to the indissolubility of the traditional ties of brotherly love in Christ between us and is a pledge of firm spiritual relations between the Jerusalem and Russian Orthodox Churches." His Beatitude Patriarch Diodoros also spoke of this: "The Jerusalem Church—the Mother of Churches—has experienced many years ago the beneficial effect of cooperation with the Russian Orthodox Church. In the history of our two Local Churches there are many examples of love, and unity of faith; it knows of your love for the Jerusalem Church. The Mother of All Churches will never forget the benefices she has received at all times from the Russian Orthodox Church." Proof of the sincerity of the fraternal relations is the stand taken on principle by the Primate of the Jerusalem Orthodox Church in regard to the so-called Karlowitz schism.

On September 11, at the reception, given by His Holiness Patriarch Pimen in honour of the Primate of the Jerusalem Church, His Beatitude Diodoros said: "...the Church, which has illegally left the Russian Orthodox Church, will be a stranger to us and we shall not maintain any relations with her. We recognize no one, but you, Your Holiness, the Head of the Russian Orthodox Church."

Q.: The Russian Orthodox Church is actively participating in the Christian peace movement. What are the views of the representatives of the Jerusalem Orthodox Church on peacemaking?

A.: At the present time, representatives of many Christian Churches and religious associations are actively participating in the movement for peace

among nations and the prevention of a nuclear war. His Beatitude Patriarch Diodoros spoke of the peacemaking of Churches during his visit to the Council for Religious Affairs of the USSR Council of Ministers: "We are all working to establish peace throughout the world, that there may never be a war again on earth."

Answering the questions put to him by a correspondent of the Novosti Press Agency, the Primate of the Jerusalem Church spoke in support of the Appeal of the USSR Supreme Soviet "To the Parliaments and Peoples of the World" and said that he, together with all men of good will, stands for peace throughout the world, for the relaxation of international tension.

The Jerusalem Church is especially anxious about the absence of peace in the Middle East. "We, the guardians of the Christian shrines of Sion—the Holy City of Jerusalem," said His Beatitude Patriarch Diodoros on his first day in Moscow, "are deeply concerned over the fact that in the places, where the Lord Jesus Christ suffered and shed His Most Pure Blood for all men, there is no peace. But we are fully resolved to guard the shrines of the Church of Sion with all our strength and to bear the Cross of Christ, to go through Golgotha in our life in order to witness to the whole Orthodox world the commandment of Christ the Saviour to teach the Faith to all nations."

Q.: What can be said about the outcome of the visit and the impressions gained by the members of the delegation during their stay in our country?

A.: At the reception given by His Holiness Patriarch Pimen in honour of the Primate of the Jerusalem Church, His Beatitude Diodoros said the following about the visit: "From this wonderful country we shall carry away a memory of the most excellent, ideal and edifying communion with Your Beloved Holiness and, at the same time, recollections of that spiritual atmosphere, in which we rendered unto God the things that are God's and discussed inter-Church and pan-Orthodox problems, requiring unanimous and

speedy solution. We were filled with admiration for the achievements of this great and peace-loving country both in the field of science and technology.

In the interview given to the correspondent of the Novosti Press Agency, His Beatitude Patriarch Diodoros I expressed deep satisfaction with his first visit

to the Soviet Union, and noted great attention and respect accorded him and his companions both by the Russian Orthodox Church and representatives of the Soviet Government. The Primate of the Jerusalem Church marked the good relationship between the Church and State in the USSR.

In the Lavra of St. Sergiy

On October 8 (September 25) 1981, the day of departure of St. Sergiy of Radonezh, the founder of the cloister, was prayerfully commemorated in the Trinity-St. Sergiy Lavra.

On the eve of the feast, October 7 at 3 p. m., Small Vespers with reading of the akathistos to the saint was conducted in the magnificent cathedrals and churches of the old Lavra.



Metropolitan Aleksey of Tallinn and Estonia blessing the worshippers during the singing of "Many Years", after the moleben, in the Lavra's square on October 8, 1981

His Holiness Patriarch Pimen, Holy
chimandrite of the Lavra, celebrated
vine Liturgy on the day of the feast
d officiated at All-Night Vigil, on
eve, in the Cathedral of the Life-
ving Trinity where the shrine of St.
giy stands. His co-officiant was
chbishop Simon of Ryazan and Ka-
nov. His Holiness held Small Ves-
s in the same cathedral assisted by
merous hierarchs and clerics.

The following hierarchs officiated at
divine services: Metropolitans—
eksiy of Tallinn and Estonia; Filaret
Kiev and Galich, Patriarchal Exarch
the Ukraine; Filaret of Minsk and
elorussia, Patriarchal Exarch to
estern Europe; Yuvenaliy of Krutitsy
d Kolomna; Aleksi of Kalinin and
shin; Nikolai of Lvov and Ternopol;
chbishops—Leontiy of Orenburg and
zuluk; Vasiliy of Brussels and
lgium; Nikodim of Kharkov and Bo-
dukhov; Nikolai of Gorky and Arza-
s; Leontiy of Simferopol and the
imea; Nikon of Kaluga and Borovsk;
odosiy (Protsyuk) of Smolensk and
azma; Pitirim of Volokolamsk; Pi-
n of Saratov and Volgograd; Mel-
sedek of Berlin and Central Europe,
triarchal Exarch to Central Europe;
adimir of Dmitrov; Ioasaf of Rostov

and Novocherkassk; Simon of Ryazan
and Kasimov; Platon of Sverdlovsk and
Kurgan; Bishops—Anatoliy of Ufa and
Sterlitamak; Varlaam of Chernovtsy and
Bukovina; Iov of Zaisk; Varnava of
Cheboksary and Chuvashia; Sevastian
of Kirovograd and Nikolaev; Amvrosiy
of Ivanovo and Kineshma; Khrisanf of
Kirov and Slobodskoi; Ilan of Sol-
nechnogorsk; Afanasiy of Pinsk.

At all the festal services, the hiero-
monks of the Lavra of St. Sergiy and
the guest clergy, some of them from
abroad, assisted.

After the divine services, the as-
sembly of hierarchs and clerics held a
festal moleben before the icon of St.
Sergiy, in the Lavra's square which
was crowded with worshippers. It was
followed by the singing of "Many
Years". His Holiness Patriarch Pimen
gave a reception in the Patriarchal
Chambers for the Lavra's guests of
honour.

All day long, streams of pilgrims
flowed to the Trinity Cathedral of the
Lavra. Falling on their knees before
the shrine of St. Sergiy, they entreated
the great saint to pray to the Holy
Trinity to grant them merciful help.

S. K.

His Holiness Patriarch PIMEN's Speech

Your Eminences and Graces,

Esteemed Pyotr Vlasovich Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Dear guests and staff members of the Publishing Department,

I am happy to take part in our intra-Church celebration—the blessing of the new building of the Publishing Department of the Moscow Patriarchate. The Publishing Department occupies an important place among our ecclesiastical institutions. We appreciate greatly the work of the Publishing Department and note with satisfaction its successful development, the growing scope of its activities and the constant improvement in the quality of its publications. The Publishing Department is a well-run organization having a creative-minded, active, responsible and devoted staff. We consider their contribution to our common ecclesiastical and social service to be of great importance.

Together with the whole Plenitude of the Russian Orthodox Church, the Publishing Department is upholding extensive ecumenical contacts.

The attention devoted to peacemaking by the Publishing Department must be particularly acknowledged, because defence of peace in our days is getting daily more important. With the growing military threat, the world peace movement is steadily expanding, and the Russian Orthodox Church is sacredly fulfilling her lofty duty of serving the cause of peace, placing herself in the vanguard of its champions. The Publishing Department responds keenly to various aspects of this topical issue of our time in the pages of *The Journal of the Moscow Patriarchate*

and other publications. Thanks to the voice of the Russian Orthodox Church, calling to the defence and preservation of peace, is heard by all nations.

Esteemed Pyotr Vlasovich, please convey our deep gratitude to Vladimir Alekseyevich Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and all the staff members of the council, for their help in the process of erecting the new building of the Publishing Department and for their constant attention to the needs of the Church as a whole.

Today, I wish to acknowledge the zealous efforts of the Head of the Publishing Department, Archbishop Pitirim of Volokolamsk. Thirty six years ago Archbishop Pitirim stepped onto the path of ecclesiastical service; twenty of these he has devoted to the publishing business of the Russian Orthodox Church. The work of the Head of the Publishing Department consists not only in administering the staff, but above all in his personal creative contribution to our overall Church effort. We know well of his extensive ecumenical contacts and the recognition Vladimir Pitirim has won in ecclesiastical and public circles. His devout and reverent manner of conducting divine services and his fruitful work in the educational field, as professor at the Moscow Theological Academy, deserve our deep approval.

On this noteworthy and solemn day of the blessing of the new building of the Publishing Department, to erect which Archbishop Pitirim has exerted great effort, we present him with the high Church award of the Order of St. Sergiy of Radonezh, 1st Class.

We are grateful to all those who have helped in the work of erecting the new building and consider it proper and meet to mark the special zeal and certain among them with high ecclesiastical awards.

Delivered at the solemn blessing and opening of the new building of the Publishing Department of the Moscow Patriarchate on September 22, 1981.

We express our conviction that in the new and excellent working conditions the ecclesiastical and public efforts of the Publishing Department,

through God's mercy, will proceed even more successfully.

May God's blessing be upon the work ahead of you!

* * *

1981 saw an important and joyful event for the Publishing Department of the Moscow Patriarchate—in September the department moved to a new, specially built (with the blessing of His Holiness Patriarch Pimen), three-storey building near the Novodevichy Convent.

Thanks to the assistance of the Council for Religious Affairs of the USSR Council of Ministers, the Moscow City Council granted the request of the Publishing Department to put at its disposal an old building in the Pogodinskaya Street for rebuilding. This became necessary in view of the expanding activities of the department and the growing number of its staff. The rebuilding commenced in 1980 and was completed in 1981, in September, when the Russian Orthodox Church celebrates His Holiness Patriarch Pimen's name-day.

The ceremony of inauguration of the new building took place on September 19 (9), the Feast of St. Iosif, Hegumen of Volokolamsk, Miracle Worker of All Russia. His Holiness Patriarch Pimen blessed the building and led the festal ceremony.

On the eve, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, officiated at All-Night Vigil in the Domestic Chapel of St. Iosif of Volokolamsk. He was assisted by Archimandrite Innokentiy, Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*; Archpriest Aleksiy Pimen; Archpriest Vasilii Evdokimov; and staff members of *The Journal of the Moscow Patriarchate*—Hieromonk Nikon and Deacon Vasilii Stroganov. The divine service was attended by the staff of the Publishing Department. On the day of the feast, a moleben with the blessing of water was conducted, the domestic chapel was consecrated and Divine Liturgy was celebrated in it.

At 1.15 p.m. His Holiness arrived at the main entrance of the new build-

ing. The Primate of the Russian Orthodox Church was welcomed by Archbishop Pitirim of Volokolamsk; Protopresbyter Matfei Stadnyuk; I. I. Makarov, assistant to the editor-in-chief for construction; D. M. Bogoroditsky, head of the administrative-economic department. His Holiness Patriarch Pimen was presented with bread and salt and an altar cross. His Holiness accepted the bread and salt, blessed the main entrance with the cross and, after cutting the ribbon, was the first to pass the doors.

His Holiness took the lift to the second floor and, to the singing of the troparion to St. Iosif of Volokolamsk, entered the domestic chapel. Archdeacon Stefan Gavshev intoned the Ektene of Fervent Supplication and sang "Many Years" in honour of His Holiness the Patriarch. During the singing of "Many Years" His Holiness blessed with the cross all those present and aspersed in four directions. The premises were aspersed by the clerics who took part in the divine service.

His Holiness Patriarch Pimen, accompanied by the guests and hosts, proceeded to the assembly hall, where he was welcomed with the singing of the prayer "O Heavenly King". His Holiness the Patriarch blessed all those present. The ceremony was attended by the permanent members of the Holy Synod—Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; and Metropolitan Yuvenaliy of Krutitsy and Kolomna, as well as by Archbishop Platon of Sverdlovsk and Kurgan and Bishop Iov of Zairaisk—deputy heads of the DECR; Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen; Archimandrite Ieronim, Father Superior of the Trintiy-St. Sergiy Lavra; Archimandrite Trifon, Dean of the Patriarchal Domestic Chapels; Prof.

M. S. Ivanov, Secretary of the Council of the Moscow Theological Academy and Seminary; Archimandrite Docent Georgiy, staff members of the departments and workshops of the Moscow Patriarchate.

The Council for Religious Affairs of the USSR Council of Ministers was represented by P. V. Makartsev, the vice-chairman.

TASS and APN correspondents as well as foreign correspondents accredited in Moscow, were also present at the blessing and opening of the new building of the Publishing Department of the Moscow Patriarchate.

Archbishop Pitirim of Volokolamsk, in his report to His Holiness Patriarch Pimen, said:

"The Publishing Department was created by the wise will of their Holinesses the Patriarchs Sergiy and Aleksiy of eternal memory on the basis of the editorial offices of *The Journal of the Moscow Patriarchate*, which was reestablished in September 1943. Divine Providence deemed it meet that it should be in September that we received the blessing of Your Holiness upon the work for the future of the Moscow Patriarchate's publishing in this building which was completed in time for the celebration of your name-day by the Russian Orthodox Church.

"The Publishing Department is approaching its 40th anniversary. It has been a long enough period for summing up results, which have been especially encouraging in the last decade. With the blessing of Your Holiness the circulation of our publications and their number have been increased and their format improved.

"*The Journal of the Moscow Patriarchate* reflects on a monthly basis the current questions of our Church life and Christian service for peace. It is published in Russian and English. The readers of our journal can learn about our Church life both inside and outside the country. The journal carries sermons and theological studies, as well as articles on the problems of all-Orthodox unity; information is also provided on the international contacts of the Russian Orthodox Church. More than 250 articles on ecumenical subjects by different authors have been

published in *The Journal of the Moscow Patriarchate* in the past decade. About 300 articles are devoted to peacemaking. The Publishing Department rightly derives deep satisfaction from the fact that in our troublous times it contributes as much as it can to the cause of defending peace.

"The Publishing Department conducts extensive research: manuscripts and liturgical texts of 16th-17th centuries are being studied. The theological section of the journal regularly publishes historical, hagiographical and theoretical articles and also sermons. Nearly 400 sermons have appeared in the journal in the past decade.

"In preparation for the millennium of the Baptism of Russia, the Publishing Department is putting out a complete set of liturgical books with services for the Russian saints.

"Members of our staff contribute greatly to the preparation and publication of materials in the *Theological Studies*. Apart from works of contemporary theologians, professors of theological schools and eminent foreign theologians, this publication contains works by outstanding Church figures of the past, works by the Fathers and Teachers of the Church, some of which have been translated into Russian for the first time.

"The Orthodox Church Calendar is published annually in various formats. The Church calendar sums up the activities of our theologians who study pastoral practice.

"The Publishing Department deals with a wide sphere of scholarly problems linked with preparing and setting forth publications which combine scholarly value with an attractive format. One such book, *The Russian Orthodox Church*, came out in the summer of 1981. It was the Publishing Department's gift for the 10th anniversary of the enthronization of His Holiness Patriarch Pimen. The book is intended for people whose life has been for decades connected with the Church and for broad ecumenical circles. At present, its English edition is being prepared by the "Progress" Publishing House.

The Publishing Department is successfully developing international links with the clergy and laity and ecclesiastical publicists. Due to its broad international contacts, the activity of the department is steadily expanding. Through its representatives, the Publishing Department takes part in the activities of international organizations visiting Christian journalists.

The Publishing Department arranges photo exhibitions about the life and activity of the Russian Orthodox Church in the countries of Europe, North and South America, Asia and Africa.

The Publishing Department is making a growing number of documentary films. One of the latest films, with the participation of the Publishing Department staff, was about the 60th anniversary of the Reestablishment of the Patriarchate in the Russian Orthodox Church. The film was shot by the Central Documentary Film Studio and shown during the Church TV Film Week in Stockholm in 1979. It was shown several times on Swedish television. In recent years several films have been made jointly by the Publishing Department and TV companies of different countries. These films enjoyed success in Italy, the FRG, France. In 1980, the Publishing Department showed its films during the Church Documentary Films Week in Amsterdam.

The staff of the Publishing Department of the Moscow Patriarchate includes theologians who combine their work in the editorial office of *The Journal of the Moscow Patriarchate* with lectures at the Moscow Theological Academy and Seminary, conducting religious services on a regular basis and preaching; there are also recent graduates from theological schools who are successfully mastering the specific tasks of editorial work and students of theological schools who come for practical training in different sections of the Publishing Department. Some of them are gifted photographers.

Staff members with secular higher education, a considerable number of whom are women, are also employed, and their work in the Publishing De-

partment gives them an opportunity to acquire theological knowledge.

"The Publishing Department tackles practical problems of cooperation with state bodies with the assistance of the Council for Religious Affairs of the USSR Council of Ministers. In providing this assistance to us the council shows great understanding and good will.

"The Publishing Department is planning to develop and improve its work further in all these fields. Preparations have been completed for a second edition since the war of the *Oktoechos*. Apart from its traditional contents, including the services in eight tones, there will be a third volume containing the scores of ecclesiastical hymns—both in the traditional eight tones and harmonizations by classical composers of religious music.

"In 1982, the 4th volume of *A Manual for Churchmen* will be ready for print. Work is under way on the book *The Russian Orthodox Church* in cooperation with the "Orell Fussly" Swiss Publishing House, and a book about the Russian Orthodox Church is being prepared for publication by the Evangelical publishing house "Evangelische Verlagswerk". Work is also under way on a richly illustrated book about the Trinity-St. Sergiy Lavra and other publications.

"The Publishing Department is planning to participate in the book fair of 1982 in Frankfurt on the Main, which will be held under the motto *Old Religions in the Modern World*. Through her entries at the fair the Russian Orthodox Church will be able to share her spiritual experience with the Orthodox, non-Orthodox and non-Christian world."

In conclusion Archbishop Pitirim thanked His Holiness Patriarch Pimen for his constant attention to the Publishing Department and for his paternal guidance. "We are aware of the power of your prayers and greatly value your primatial blessing," Archbishop Pitirim said. "Under the guidance of Your Holiness, by the prayers of our heavenly patrons and in beneficent cooperation with other bodies of the Moscow Patriarchate, we shall follow our vocation in such a way that we may be worthy children of the Russian

Orthodox Church and devoted servants of Your Holiness."

Archbishop Pitirim thanked the Council for Religious Affairs and V. A. Kuroedov, chairman of the council, personally, as well as the Moscow City Council for the opportunity granted to erect this fine building.

His Holiness Patriarch Pimen addressed the assembly with a speech (see p. 24).

After his speech, His Holiness Patriarch Pimen presented Archbishop Pitirim, as a gift to the Publishing Department, with a Vladimir Icon of the Mother of God and bestowed the awards in connection with the completion of the building.

By the ukase of His Holiness Patriarch Pimen of Moscow and All Russia, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, was awarded the Order of St. Sergiy of Radonezh, 1st Class. On Archbishop Pitirim's recommendation, His Holiness

granted awards to those who had worked especially hard during the construction of the building of the Publishing Department—I. I. Makarov and D. M. Bogoroditsky received the Order of St. Sergiy of Radonezh, 2nd Class; S. A. Nedyak and M. G. Meshcherykov received the Order of St. Sergiy of Radonezh, 3rd Class, and A. I. Annova received the Medal of St. Sergiy of Radonezh, 1st Class. Archbishop Pitirim of Volokolamsk thanked His Holiness the Patriarch on behalf of the recipients.

The meeting ended with the singing of the prayer "It Is Meet". His Holiness Patriarch Pimen blessed all those present.

After the solemn meeting Archbishop Pitirim of Volokolamsk invited His Holiness Patriarch Pimen, esteemed hierarchs and other guests of honor to a festal meal with staff members of the Publishing Department.

P. V-S

Patronal Feast of the Church of the Nativity of St. John the Baptist in Moscow

On July 7, 1981, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Nativity of St. John the Baptist in Moscow. His co-officiants were Bishop Iov of Zairaisk; Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch; Archimandrite Trifon, Dean of the Patriarchal Domestic Chapels; the superintendent dean, Archpriest Vasiliy Svidenyuk, and the rector of the church, Archpriest Nikolai Sitnikov.

After the Liturgy, "Many Years" was sung and then the rector thanked His Holiness warmly for visiting the parish and conducting divine services on its patronal feast.

His Holiness the Patriarch delivered a sermon:

"Beloved brothers and sisters, we have gathered today in this holy temple to glorify the memory of the Great Prophet, St. John the Forerunner and Baptist of Our Lord. The Holy Church

says that the memory of a righteous man must be glorified and so we praise St. John the Baptist from the bottom of our hearts.

"You, beloved, know the story of St. John's death. You know how Herod celebrated his birthday and how Salome, the daughter of Herodias, pleased Herod so much with her dancing that he promised her in the hearing of all the guests: *Whatsoever thou shalt ask me, I will give it thee, unto the half of my kingdom.* And Salome went to her mother and asked her: 'What shall I request?'

"Herodias was the wife of Philip, Herod's brother, therefore, St. John the Forerunner and Baptist of Our Lord had accused Herod for living with her. Herodias, of course, knew this and that is why she told her daughter to ask for the head of St. John the Baptist.

"The Gospel says that Herod was grieved at this request, *yet for his oath's sake and for their sakes which*

at with him, he sent an executioner to the prison and had St. John the Baptist beheaded. And Salome brought the head on a platter to Herod. Thus ended this great man's life. In accordance with the words of the Holy Church, he gladly suffered for the Truth'.

"I believe that the Great Prophet, St. John the Forerunner and Baptist, offers his fervent prayers to the Lord to save all of us from vices that lead

to dishonour. On this feast day, dedicated to his memory, let us reflect upon our lives and ask repentantly St. John the Forerunner and Baptist of Our Lord for his help to do good, in our striving for spiritual perfection. Amen."

Then His Holiness Patriarch Pimen blessed the parishioners.

Archpriest Nikolai SITNIKOV

Prayerful Commemoration of Metropolitan Nikolai

December 13, 1981, was the 20th anniversary of Metropolitan Nikolai's blessed demise. On that day, with the blessing of His Holiness Patriarch Pimen, the departed hierarchy was prayerfully commemorated. A panikhida was said by Archimandrite Ieronim, father superior of the Lavra, with the brethren after Divine Liturgy in the Church of the Smolensk Icon of the Mother of God at the Trinity-St. Sergiy Lavra, by Metropolitan Nikolai's tomb, on which an eternal icon-lamp burns; on that day the tomb was adorned with natural flowers brought by the venerators of the Vladyka.

A sermon by Metropolitan Nikolai and an article about him will be published in the next issue of our English edition.

The Ektene for the Dead was read in the Patriarchal Cathedral of the Epiphany, during the Divine Liturgy which was celebrated by Bishop Iov of Zarsk with the cathedral clergy.

Archbishop Pitirim of Volokolamsk celebrated Divine Liturgy and then led the panikhida for Metropolitan Nikolai, of blessed memory, in the Church of the Resurrection (Voskresenie Sloveshcheye) in Nezhdanova Str., Moscow. He was assisted by the local clergy and staff members of the Publishing Department.

After Divine Liturgy, on December 19, the Feast of St. Nicholas the Miracle Worker, Archimandrite Sergiy and the brethren conducted a panikhida by the tomb of Metropolitan Nikolai.

V. N.

NEWS FROM THEOLOGICAL SCHOOLS

LTA Pilgrims in Jerusalem

A group of faculty members and students of the Leningrad Theological Academy, headed by the rector, Archbishop Kirill of Vyborg, went on a pilgrimage to the Holy Land at the invitation of His Beatitude Benedictos I, Patriarch of the Holy City of Jerusalem and All Palestine († December 10, 1980).

On our way to Jerusalem we stopped over in Bucharest where our group was met by representatives of the Ro-

manian Orthodox Church—Bishop Vasile of Târgoviște, Head of the Department of External Church Relations of the Romanian Orthodox Church, and Archpriest Dumitru Suare, Patriarchal Adviser. We were also glad to see Father Jovan Ionescu, a 1980 graduate of the Leningrad Theological Academy, at present the confessor of the Bucharest Theological Seminary.

That day, we visited the Chernica Monastery, located 14 km. from Bucharest, where we were hospitably received by the father superior, Archimandrite Nyphon Barbieru.

* Abridged. See colour inset in *JMP* No. 11, 1981.

On the following day, December 2, Archbishop Kirill was received by the Primate of the Romanian Orthodox Church, His Beatitude Patriarch Justin.

Our group flew to Jerusalem where we were met by Archimandrite Timotheos Margaritis and members of the Russian Orthodox Mission in Jerusalem—Hegumens Panteleimon and Feofan and A. M. Korolyov, warden of the mission. The welcoming party was headed by Archimandrite Athanasius, a dragoman of the Jerusalem Patriarchate.

Early in the morning of December 3, according to a long-standing tradition among pilgrims, we went to the Cathedral of the Resurrection in order to venerate first of all at the Sepulchre of Our Lord. Past the walls of the old city, along narrow by-streets through a noisy oriental crowd, we came up to the Holy Gates of the cathedral, above which one could see two cupolas: one—over the Lord's Sepulchre, the other—over Golgotha. Behold the Great Holy Shrine!

We passed through the Holy Gates—a great marble arch.

In the narthex we saw the first shrine, the quadrangular slab of reddish marble under which is the Stone of Anointment upon which the Most Pure Body of the Lord was anointed with myrrh and wrapped in a shroud by Noble Joseph of Arimathea and Nicodemus (Jn. 19, 39-40).

We sang the words carved on the frame of the Stone of Anointment: "Noble Joseph, taking down the Most Pure Body from the Tree..." With this hymn we began our inspection of the Great and Holy Shrines of Jerusalem, Judea and Galilee. The ten days we spent in the Holy Land were a decade of worshipful days.

We kissed this shrine as well as the marble slab marking the spot on which the Most Pure Mother of God had stood when the Saviour was taken down from the Cross.

Near the cathedral we were welcomed by Mr. Israel Lippel, former General Director of the Department for Christian Confessions of the Israeli Ministry of Religious Affairs. Then the warden of the Lord's Sepulchre, Archi-

mandrite Daniel, invited us to enter the cathedral. Turning left and passing through a collonade, we came to a big rotunda in the middle of which we saw the Holy Kuvuklia—the Chapel of the Life-Giving Sepulchre of Our Lord—quadrangular in shape like a big ark. We passed under the low entrance into the first chapel where, in the middle of the small cave of white marble stands a marble vase with a gilded wooden cover. A piece of the stone, which the Angel rolled back from the Sepulchre of the Lord (Mt. 28. 2), is kept in this vase, that is why the place is called Chapel of the Angel. Our attention was drawn to a small door above which "The Descent into Hell" is depicted on a marble plate. There we saw the place where the Saviour of the World had been laid to rest before He rose from the dead (Mk. 16. 6). The small space is lit up only by lampadas. Bending low we entered the chapel and kissed by turns the holy spot.

Then we returned to the narthex and went up the 17 steps to Golgotha (Mt. 27. 33), where the Lord had endured redemptive suffering for fallen mankind. We came up to the spot where the Cross of Christ had stood, today it is a fissure in a rock inlaid with silver. There are two altars—one Orthodox, the other Roman Catholic. There on Golgotha, in the Chapel of the Forefather Adam, through a glass window a cleft can be seen, which, according to Tradition, appeared after the earthquake on Good Friday (Mt. 27. 51). From the Chapel of St. Helena we went down to the Chapel of the Invention of the Cross, hewn out of the rock.

Opposite the entrance to the Holy Kuvuklia is the main body of the Resurrection Cathedral—the Catholicon, a spacious edifice which belongs to the Jerusalem Patriarchate. In the sanctuary we kissed the altar cross containing relics of the Life-Giving Tree and a part of the right hand of St. Basil the Great.

In the afternoon, our group was received at the Jerusalem Patriarchate by members of the Synod of the Jerusalem Church: patriarchal epitropos Archbishop Konstantinos of Kyriakoupolis, Archbishop Diodoros of Hierapo-

s, Metropolitan Germanos of Petra, Metropolitan Vassilios of Caesarea, Archbishop Claudius of Pella, Archbishop Simon of Gerasa, and other representatives of the Jerusalem Patriarchate. They told us the sad news that His Beatitude Patriarch Benediktos was in hospital with a severe heart attack.

Archbishop Diodoros of Hierapolis (the future Patriarch of the Jerusalem Church) received us in his chambers.

After dinner we went to the village of Ain Karim, the *city of Juda*, described by the Evangelist St. Luke, near which St. John the Baptist was born and where the house of Righteous Zacharias and Elisabeth stood; to the *hill country* to which the Blessed Virgin Mary hurried after the Annunciation to see her cousin Righteous Elisabeth (Lk. 1. 39). As twilight set in we saw the high bell tower of the Gorneye Convent, in which approximately 10 of our compatriots are fulfilling their difficult monastic obediences today. To the ringing of bells we were met at the gates of the convent by the nuns headed by Hegumenia Sofronia Rebrei. We proceeded to the small Church of the Kazan Icon of the Mother of God, in which Archbishop Kirill, assisted by our pilgrims in Holy Orders, officiated at All-Night Vigil it being the eve of the Feast of the Presentation of the Blessed Virgin in the Temple.

Next day, December 4, began with Divine Liturgy in the same church of the Gorneye Convent, which was celebrated by Archbishop Kirill assisted by members of the Russian Orthodox Mission and our pilgrims in Holy Orders.

We were greeted by Hegumenia Sofronia during the dinner in the refectory. Afterwards we looked round the convent and then listened to the canonicles sung by nuns in the parlour of the mother superior.

On our return to Jerusalem we went sightseeing in the old city.

Then we visited the Monastery of the Holy Cross, where we were met by the father superior, Archimandrite Nar-kiss. Up to the 17th century the monastery belonged to the Georgian Church. According to Tradition, the tree from which the Life-Giving Cross

of the Lord was made grew there. On the spot, where the tree grew, an altar was erected. Red stains on the marble floor mark the place of the martyrdom of the monks who were massacred by the Persians in 614.

Later we visited the Monastery of St. Simeon the Receiver of God, where we were welcomed by the father superior, Archimandrite Theodoritos. We venerated by the tomb of St. Simeon.

Afterwards we went to Mount Sion, situated in the western part of Jerusalem. Singing the hymn "Up to Mount Sion..." we entered the grounds of the Holy Spirit Seminary. There we were shown the catacombs in which, according to Tradition, St. James the Lord's brother, had worked and prayed.

We bowed before the tomb of King David (I Kgs. 2. 20), and then we proceeded with reverence to the *upper room* of Sion, in which the Lord had held the Last Supper and instituted the Sacrament of Holy Eucharist (Lk. 22. 12). It was there, too, according to Tradition, that the Holy Spirit had descended upon the Apostles on the Day of Pentecost (Acts 2. 1-4).

In the room in which the Dormition of the Most Holy Mother of God had taken place, we prayed begging for Her merciful intercession.

After a short rest, we went to see the Pool of Siloam in Josaphat Valley, where by the word of Christ the Saviour a man born blind had recovered his sight (Jn. 9. 7), then the potter's field bought for thirty pieces of silver (Mt. 27. 7), and the Monastery of St. Onuphrius.

Then we saw the stirring sight of the ruins of the Temple of Solomon on the Hill of Moreh where the Presentation of the Blessed Virgin and the Presentation of the Lord had taken place; and where Jesus Christ had prayed and preached. With some difficulty we passed the guards and entered the vast esplanade, on which the Mosque of Omar dominates with its big golden dome.

We saw also the small octagonal chapel, built on top of the Mount of Olives, from where our Lord Jesus Christ ascended to Heaven (Mk. 16. 18).

After supper we were received at the Representation of the Romanian Patriarchate by its head, Archimandrite Vasile. We prayed in the Church of Sts. George and John the Baptist splendidly painted by Romanian artists in 1968 and consecrated in 1975 by Patriarch Justinian.

At dawn on December 6, we set out on foot along the ancient walls of the old city, for the east, along the Jericho road to Gethsemane, to the Church of the Dormition of the Mother of God. It is cruciform in shape and has two staircases leading down to the cave. The stone bed, on which the body of the Mother of God had been laid, is now an altar. Every day two Liturgies are celebrated on the Tomb of the Most Pure One: the first, by the Greeks and the second, by the Armenians. On that day Archbishop Kirill received a rare honour given to a foreign hierarch of presiding at Divine Liturgy. He was assisted by all our pilgrims in Holy Orders and Hieromonk Theoclitos (Jerusalem Church).

After the Liturgy, we went to the Garden of Gethsemane at the foot of the Mount of Olives. The garden is well looked after by the Franciscan monks. There are still olive trees which were witnesses of the Lord's agony. In the Church of the "Silence" we genuflected at the stone by which, according to Tradition, Christ had prayed.

On the spot where the Protomartyr and Archdeacon St. Stephen was killed, by his tomb, we sang the troparion and glorification to the saint.

We left the Garden of Gethsemane by the path along which the soldiers had led Christ to the house of Caiaphas, and, passing by the gates of St. Stephen, came to the house of the parents of the Blessed Virgin Mary—Sts. Joachim and Anne. There they lived, there the Most Pure Mother of God was born and there they died and were buried.

After this we inspected the pool of Bethesda. In olden times there lay, according to the Gospel, *a great multitude of impotent folk... waiting for the moving of the water* (Jn. 5. 3), and the Lord healed a man who had been infirm for 38 years. Now, amidst the ruins of the immense cathedral,

built by St. Helena, excavations are proceeding. Five covered porches with pools, at the bottom of which water flows, can already be seen at a great depth underground.

Then we returned to the Old City where we were to follow the Way of the Cross, by which the Lord had gone up to Golgotha. It begins at the fortress built in the days of the Maccabees, which was rebuilt by Herod the Great, and the Roman procurators made it a praetorium. Near the praetorium stood the palace of Pilate, in which he had interrogated the Saviour.

We walked along the big square of flagstones in the Convent of the Sisters. The flagstones are notched to prevent the horses's hoofs from slipping and are edged with grooves to drain the water. There are also circles cut into the flags by Pilate's soldiers for gambling. In this praetorium the Saviour was scourged; there He was sentenced to Crucifixion and ordered to carry the Cross to Golgotha (Mt. 27. 27-32).

Every year the procession on Good Friday forms and starts from there. A hierarch of Jerusalem leads the procession along the Mournful Way bearing a cross on his back.

We inspected the dungeon for thieves, in which the Lord was imprisoned. Before the icon of the bound Saviour there is a stone bench with two holes into which the legs of Christ were inserted.

Leaving the praetorium we proceeded on the way to Golgotha, where the Resurrection Church stands today.

Later in the day, Archbishop Kirill went to see His Beatitude Patriarch Benedictos at the hospital. His Beatitude the Patriarch was in the resuscitation ward, but he asked that a cassock be put on him and that he be placed in a wheelchair to meet Archbishop Kirill. His Beatitude recognized Vladyka Kirill, smiled and jested, then recalled with sadness Metropolitan Nikodim. He gave orders that we be shown hospitality in every way. This was the last audience given to a foreign guest by His Beatitude Patriarch Benedictos.

Our pilgrimage in Jerusalem ended with Divine Liturgy celebrated on the

THE BLESSING OF THE NEW BUILDING
OF THE PUBLISHING DEPARTMENT OF THE MOSCOW PATRIARCHATE

September 22, 1981



THE VLADIMIR ICON OF THE MOTHER OF GOD

Presented by His Holiness Patriarch Pimen to the Publishing Department of the Moscow Patriarchate

See p. 24



His Holiness Patriarch Pimen and members of the Holy Synod Commission on Preparation for the Celebration of the Millennium of the Baptism of Russ



Session of the Holy Synod Commission on Preparation for the Celebration of the Millennium of the Baptism of Russ. See p. 5 and JMP No. 11, 1981, p. 2.

THE BLESSING OF THE NEW BUILDING
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September 22, 1981



The new building of the Publishing Department of the Moscow Patriarchate



His Holiness Patriarch Pimen welcomed with bread and salt at the entrance to the new building of the Publishing Department

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THE BLESSING OF THE NEW BUILDING
OF THE PUBLISHING DEPARTMENT OF THE MOSCOW PATRIARCHATE

September 22, 1981



His Holiness Patriarch Pimen presenting the Vladimir Icon of the Mother of God to Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, on the opening day of the new building of the Publishing Department

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life-Giving Sepulchre of the Lord—something we shall never forget.

The Liturgy began at midnight. It was concelebrated by Archbishop Konstantinos of Kyriakoupolis, Archbishop Kirill of Vyborg, representatives of the Jerusalem and Romanian Churches, and members of our group in Holy Orders. The Liturgy was celebrated on the Stone of the Angel, the Proskomide—on the Sepulchre of the Lord. The beginning of the Liturgy up to the Great Entrance was held before the Holy Kuvuklia. At the Great Entrance all the celebrants went in procession around the Holy Kuvuklia.

In the evening, Archbishop Kirill officiated at All-Night Vigil in the Trinity Church of the Russian Orthodox Mission assisted by the clergy of the mission and our pilgrims in Holy Orders.

In the morning of December 7, we left Jerusalem and drove to the east.

Not far from Jerusalem, on the opposite slope of the Mount of Olives we venerated at the place where St. Lazarus was raised from the dead on the fourth day.

We proceeded to the Monastery of the "Meeting" where the Lord had visited Martha and Mary in their home (Jn. 11. 1-45).

Then we went to the Convent of St. Gregory Chozebite and on to the Dead Sea, to the spot where the famous Dead Sea Scrolls were found. From the excavations we saw the caves, clearly visible in the cliffs.

Towards evening we arrived in Jericho. Jericho today is an Arabian health-resort, verdant and comfortable, noted for its delicious fruit. In the outskirts of the city there is a high mountain. It is there that the Lord fasted for 40 days and the Devil tempted Him. Along a narrow path we climbed up the cliff in absolute silence according to the local custom and reached the monastery of the 4th century. We were welcomed by the superior, Reverend Father Anfim.

It was already dark when we returned to Jericho, but we managed to visit the Monastery of the Prophet St. Elisha. The superior, Reverend Father Gavriil, showed us a Russian Gospel

of the 19th century preserved in the monastery.

Then we arrived at Tiberias which is situated on the shore of the Sea of Galilee (Tiberias). On the land which belongs to the Russian Orthodox Mission, we were met by Russian nuns, who live and labour there, as well as members of the mission. In the morning we saw the verdant shore of the Sea of Galilee and the Church of St. Mary Magdalene, Equal to the Apostles. We continued on our way and soon reached the bank of the Jordan River, not far from its mouth where it flows into the Sea of Galilee. All were elated: the river, in which our Lord had been baptized, lay before us—not wide but swift, its banks overgrown with bushes and trees. We submerged in its swift, cool water, humbly asking the Lord to cleanse us of all the sins of the flesh and spirit.

Then we returned to Tiberias, to the Monastery of St. Nicholas, situated on the shore of the Sea of Galilee. The superior, Reverend Father Damaskin, told us about the history of the monastery.

From Tiberias we went to Mount Tabor. In the Monastery of the Transfiguration of the Lord we were met by Archimandrite Ilarion, who has been living there for nine years. Nearby stands the majestic Roman Catholic Church of the Transfiguration of the Lord, built in the reign of Pope Paul VI. Descending Mount Tabor, we arrived in Nazareth where we were received by Metropolitan Isidor of Nazareth.

After dinner we visited the house of the Mother of God. Already in the 1st century, a Judaic-Christian Church was built there. The Roman Catholic Church of the Annunciation stands there today.

Then we had a talk with Metropolitan Isidor in his chambers.

Afterwards we went to Cana of Galilee where the Lord had wrought His first miracle—turned water into wine. In the Church of the Great Martyr St. George the Victorious we were welcomed by Archimandrite Agafangel. In the evening we were received by Metropolitan Germanos of Petra at his residence in Capernaum.

On the following morning, December 9, we walked through the grounds of Vladyka Germanos's residence and prayed in the Church of the Twelve Apostles built in 1931.

We were deeply impressed by our visit to the hill, on which, according to Tradition, the Lord had preached the Sermon on the Mount.

Going down the hillside we stepped at the Russian Church of the Prophet St. Elijah, consecrated in 1913, where we were met by Mother Elena who has been under obedience in the Holy Land for 11 years now.

In Samaria now Sebastye we saw the columns, all that was left of the chamber in which, according to Tradition, Salome, the daughter of Herodias, had danced. Late in the evening we returned to Jerusalem.

On December 10, we were awakened by the tolling of bells; the day was cloudy and we missed the usual bright sunlight: at 5 a.m. His Beatitude Benedictos I, Patriarch of the Holy City of Jerusalem and All Palestine had passed away. Vladyka Kirill presented our deep condolences to the Jerusalem Church. The Supreme Authority of the Jerusalem Church suggested that we continue our programme. We thought it proper to join our prayers for the departed Patriarch to the humble veneration at the Holy Cave in Bethlehem, in which the Divine Infant was born.

On our way to the Holy Cave in Bethlehem we bowed before the tomb of Rachel (wife of Jacob; Gen. 48. 7).

In the centre of Bethlehem stands the Church of the Nativity of Christ. The foundation of this majestic church was laid in the days of the Empress St. Helena, Equal to the Apostles, and completed in the 6th century and, since then it has never been destroyed. The exterior looks like a fortress. There is only one narrow entrance through which people enter one by one bent low. But once inside, crossing the narthex, one finds himself in a spacious basilica with Byzantine columns of dark-brown marble. Opposite the entrance in the centre of the church there is an Orthodox sanctuary. We descended the stairs under the solea and found ourselves in the crypt chapel of the basilica—the Holy Cave, lit up only by lam-

padas. It is small in size. In the front wall there is a niche with an altar; below the altar there is a silver star laid out with the inscription: "Here Jesus Christ Was Born of the Virgin Mary."

Then we went to Hebron, one of the most ancient cities in the world, where Abraham and his descendants had lived, and later, King David before his accession to the throne in Jerusalem. In the vestibule of the local Maq-Pallas Mosque we paid homage at the tombs of Abraham and Sarah, and in the mosque itself—at the tombs of Isaac and his wife Rebecca, both in two similar crypts, and in two other vaults—at the tombs of Jacob and his wife Leah (Gen. 49. 31).

Several kilometres away from Hebron, on land bought by Archimandrite Antony Kapustin, we saw an enormous tree—the Oak of Mamre—its huge trunk fenced off. Near this tree Abraham lived most of his life and was honoured with the appearance of the Lord in the image of the Three Angels (Gen. 18).

On our way back we stopped at the village of Al-Hader, where there is the small Monastery of St. George the Victorious, the superior of which is Father Cyriac. In the church, dedicated to the great martyr, we said a prayer, kissed his two miraculous icons, and the chains that had bound him.

Next we went to the Lavra of St. Sabas the Sanctified. In the cathedral church of the Lavra we kissed the uncorrupted relics of St. Sabas. We looked over the Church of the Annunciation, the Church of St. John of Damascus, who had lived in the Lavra around 50 years, the Church of St. Nicholas, built by St. Sabas by order of the Mother of God who had appeared to him; in a separate narthex there are the skulls of martyred monks massacred by the Saracens.

The Lavra of St. Theodosius, the founder of the cenobitic monastery in 423, was the last place we visited that day. We were met by the superior, Reverend Father Ieropheos. We venerated at the shrines of St. Theodosius and of his mother St. Sophia.

Early in the morning of December 11 on our return to Bethlehem, we atten-

ed Divine Liturgy in the Holy Cave, in which our Lord Jesus Christ was born. The Liturgy was concelebrated by Archbishop Kirill and Archbishop Cornelios of Sebasteia (Jerusalem Patriarchate).

Upon our return to Jerusalem, late in the evening, we were received by His Beatitude the Armenian Patriarch Hovhannes Dardarian.

After the reception at the Armenian Patriarchate we went to the Church of Sts. Constantine and Helena, Equal to the Apostles, to say farewell to Patriarch Benediktos who had departed in the Lord.

In the small chapel, lit by candles and lampadas, we prayed fervently for the repose of the late Patriarch with the saints; after the panikhida, according to the order of the Russian Orthodox Church, we paid our last respects to the Primate who had ruled the Jerusalem Church for more than 20 years.

Our pilgrimage was completed. Archbishop Kirill and Protodeacon Bogdan Soiko remained in Jerusalem to attend the funeral of His Beatitude Patriarch Benediktos.

Father Boris BEZMENOV,
LTA graduate of 1980

Patronal Feast of the Leningrad Theological Schools

On October 9 (September 26), 1981, the Feast of the Apostle and Evangelist St. John the Divine, the Leningrad Theological Academy and Seminary marked its patronal feast.

Metropolitan Antoniy of Leningrad and Novgorod, permanent member of the Holy Synod, concelebrated Divine Liturgy in the Academy Church of St. John the Divine with Archbishop Vasilij of Belgium and Brussels, Archbishop Meliton of Tikhvin, and the rector, Archbishop Kirill of Vyborg. Among the assisting clerics were Archpriest Vasilij Tarasiev, Dean of the Russian Patriarchal Podvorye in Belgrade, and Archpriest Vasilij Sirota, teacher at the Odessa Theological Seminary. The joint choir of the academy, seminary and Precentorial Courses sang, under the direction of Hieromonk Stefan. Archpriest Prof. Liveriy Vodonov preached.

Metropolitan Antoniy delivered an exhortation.

At the solemn meeting in the assembly hall the rector, Archbishop Kirill, greeted the gathering. He drew the students' attention to the tasks facing them as future theologians of our Church. The witnessing of Christ's

Truth in our days, he said, demands great spiritual and intellectual efforts, and thorough ethical and scholarly training. An inspiring example for theologians will always be St. John the Divine, the Apostle of Love, the beloved disciple of Christ and chief theologian.

Archbishop Vasilij and Metropolitan Antoniy made speeches. On behalf of the Moscow theological schools greetings were delivered by Prof. M. S. Ivanov and on behalf of the Odessa Theological Seminary, by Archpriest V. Sirota.

Father Vladimir Fyodorov, a teacher, read the official paper: "The Second Ecumenical Council and Its Historical Significance (Its 1600th Anniversary)".

Archpriest Prof. Vasilij Stoikov, Assistant Rector of the LTA and LTS, reported on the 1980/1981 academic year in the Leningrad theological schools. Memorable gifts were presented to the honour students of the academy, seminary and Precentorial Courses. Then the students gave a concert of religious music.

1.

Odessa Theological Seminary—New Academic Year

September 1, 1981, saw the beginning of the new, 1981/1982 academic year in the Odessa Theological Seminary. On the eve, August 31, all the students attended an evening service in the Church of the Dormition of the Odessa Monastery. In the morning of September 1, the teachers and students attended a Divine Liturgy in the same church. The Liturgy was celebrated by Hegumen Gleb, seminary teacher, assisted by the students in Holy Orders. The Lity for the Dead, for the departed teachers and students of the seminary, was held after the Liturgy.

At 11 a.m., a moleben with the blessing of water was conducted in the seminary Church of St. Andrew, after which all the seminary premises were aspersed.

At noon, Metropolitan Sergiy of Odessa and Kherson said the Moleben for the Beginning of Studies in the Church of the Dormition. He was assisted by Archpriest Aleksandr Kravchenko, Rector of the Seminary, Archimandrite Palladiy, Assistant Rector, as well as teachers and students in Holy Orders.

Before the moleben, Metropolitan Sergiy delivered an exhortation. "Many Years" was sung afterwards.

Metropolitan Sergiy aspersed the teachers and students, while the rector, Archpriest Aleksandr Kravchenko, proffered them the cross to kiss.

The solemn meeting devoted to the beginning of the academic year began in the assembly hall of the seminary

at 1 p.m., with the singing of the troparion of the Feast of the Dormition of the Most Holy Mother of God.

The telegram from His Holiness Patriarch Pimen, addressed to Metropolitan Sergiy read:

"I invoke God's blessing upon the labour of Your Eminence, the administration, teachers and students of the Odessa Theological Seminary in the forthcoming academic year. May the generous help of the Lord be bestowed abundantly upon the vineyard of spiritual enlightenment entrusted to your care. Patriarch Pimen."

Telegrams were also received from all the permanent members of the Holy Synod, the Moscow and Leningrad theological schools, former OTS students and many others.

Archpriest Aleksandr Kravchenko, the rector, and Metropolitan Sergiy delivered exhortations.

Metropolitan Sergiy blessed all those present and presented the new students with prayer books.

The singing of the prayer "It Is I Who Meet" closed the solemn meeting.

On Friday, September 4, at 7:30 a.m., the members of the administrative staff as well as teachers and all the students attended the moleben in the Odessa Cathedral Church of the Dormition. The moleben was led by Metropolitan Sergiy before the deeply revered Kasperovskaya Icon of the Mother of God.

Hieromonk TIKHON
Secretary of the OTS Board

Saratov Diocese On March 15, 1981, the Sunday of Orthodoxy, Archbishop Pimen of Saratov and Volgograd celebrated Divine Liturgy in the Cathedral Church of the Holy Trinity in Saratov. Vladyka Pimen ordained Reader Feodor Kubantsev deacon to serve in the Church of St. Nicholas in Kalach-on-Don. After the Liturgy, Vladyka Pimen led the order of moleben on the Sunday of Orthodoxy, assisted by the cathedral clergy. Then the Vladyka preached a sermon.

On March 29, the Sunday of the Veneration of the Holy Cross, Archbishop Pimen led the hierarchal order of the Bearing Forth of the Holy Cross during All-Night Vigil in the Cathedral Church of the Holy Trinity in Saratov. During the Liturgy, Vladyka Pimen ordained Deacon Petr Lagutin presbyter to serve in the Church of the Protecting Veil in Uryupinsk, and Reader Nikolai Karpets—deacon to serve in the Church of the Resurrection in Serafimovich.

On April 5, the 4th Sunday in Lent, Archbishop Pimen celebrated Divine Liturgy in the cathedral church in Saratov and ordained Reader Ivan Krupko deacon to serve in the Church of St. Michael the Archangel in Balashov. After the Liturgy, the Vladyka delivered an exhortation.

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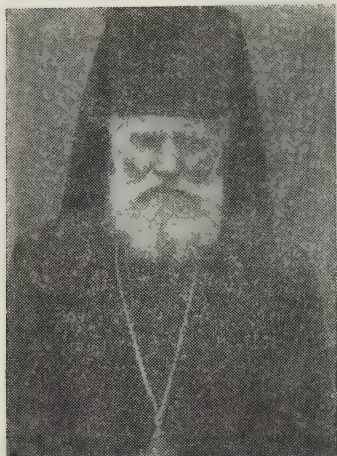
On September 7, in Volgograd, a meeting was held of the clergy and

laity of the Saratov Diocese. The meeting was attended by Archpriest Aleksiy Mashentsev, Superintendent Dean of the Volgograd Church District; rectors of churches; representatives of church councils; priests and deacons of Saratov Diocese, as well as M. K. Prudnikov, representative of the Council for Religious Affairs of the USSR Council of Ministers, and G. M. Kovaleva, Executive Secretary of the Volgograd Regional Peace Committee.

G. M. Kovaleva presented the Soviet Peace Fund citations and other awards to a number of ecclesiastical leaders for their active efforts to replenish the Peace Fund.

At the end of the ceremony, Archpriest Aleksiy Mashentsev, Superintendent Dean of the Volgograd Church District, on behalf of all the recipients, thanked the peace organizations for their high assessment of the efforts of ecclesiastical figures and assured them that the representatives of the Russian Orthodox Church would continue doing their best for the cause of defending and preserving peace on earth.

All the recipients were congratulated by M. K. Prudnikov, representative of the Council for Religious Affairs. Archbishop Pimen of Saratov and Volgograd also congratulated all the recipients and called upon them to work tirelessly for the good of mankind and the strengthening of beneficent peace.



Hieromonk **Averkiy** (secular name Avksentiy Dimitrievich Mereutsa), superannuated cleric of the Kishinev Diocese, passed away on February 28, 1979, in the 88th year of his life after serving the Holy Church for 36 years in Holy Orders.

He was born on January 3, 1892, into a pious peasant family in the village of Starye Bilicheny, Lazovsk District. He fought in World War I. In 1920, he entered the novitiate at the Bokancha Monastery, Lazovsk District. In 1924, Avksentiy was professed and given the name of Averkiy. In 1926, he was ordained hierodeacon, and in 1931—hieromonk. Hieromonk Averkiy lived in the Bokancha Monastery till 1947, and then he ministered in various parishes of the diocese. From 1959 to 1962, he was a resident of the Kapriyany Monastery in Moldavia. In 1962, he returned to his native village where he lived up to his death.

Hieromonk Averkiy was imbued with a feeling for prayer, he was humble and loved the House

of God; he was always meek towards his neighbour.

The funeral service according to the monastic order was held in the parish church by an assembly of the clergy.

Mother **Apfia** (secular name Agafia Vasilievna Starun) passed away on November 22, 1980, in the 80th year of her life. She was a nun of the former Belynichi Convent.

Mother Apfia was born on February 3, 1901, in the village of Zhabinka, Brest Region.

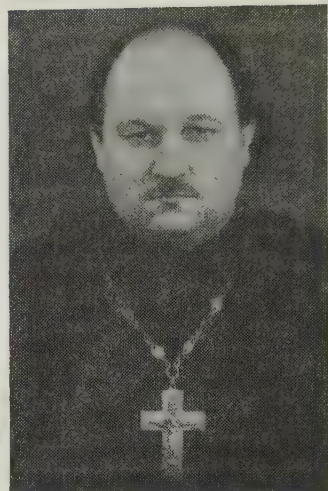
She was renowned for her meekness and strict observance of the vows, regulations and the monastic rule, despite the fact



that she lived outside the cloister. She went to Confession and received Holy Communion very often. Before her death she received Holy Unction and the Eucharist.

* * *

Archpriest **Arkadiy Stepanovich Bobrik**, Rector of the Church of St. Nicholas in the village of Gulistan, Uzbek SSR, passed away after a brief but severe illness on November 28, 1980.



Father Arkadiy served the Holy Church for 20 years in Holy Orders.

He was born on June 2, 1935, in the village of Khatatuchy (Molodechno District, Minsk Region) into a peasant family. After finishing school he worked in his native village.

His love of God and desire to serve in the Church of Christ made him enter the Minsk Theological Seminary. He finished it in 1960 and was ordained deacon and later presbyter by Bishop Nikon of Ufa and Sterlitamak.

For his zealous service of the Church of Christ, Father Arkadiy received a number of patriarchal awards: in 1975, he was raised to the rank of archpriest.

In his person his family lost a good and caring father, and the parishioners of the Church of St. Nicholas—a good pastor.

Father Arkadiy was an industrious and cordial man, always kind to his neighbour. He was deeply loved by his flock.

SERMONS

On Obedience

In the Name of the Father, and of the Son, and of the Holy Spirit.

Whenever we gather for akathistos before this icon of the Mother of God "Seeking of the Lost" and pray to Her to strengthen our faith and fulfil our petitions, we also ask the Queen of Heaven to guide our footsteps along the path of Truth, the path which we must follow.

Today is the eve of the Feast of St. Nikon, who was a disciple of St. Sergiy. The troparion to him begins with the words: "He was zealous in his obedience..." emphasizing thereby his principal trait—diligent and zealous fulfilment of obediences.

What is obedience in the concept of the Church? The whole world fulfils God's cosmic laws. Man, who was created by God and placed in Paradise (Gen. 2, 8, 15), was also under obedience. He was commanded: *Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it* (Gen. 2. 16-17), but this he did not do and failed in his trial. By breaking God's commandment, he caused innumerable misfortunes whose heir every one of us has become.

The Old Testament witnesses that the Lord had commanded men to obey His will many a time. The Law given to men through Moses was intended to protect man from every calamity, for every commandment in the Law said: *Ye shall keep my statutes, and my judgments: which if a man do, he shall live* (Lev. 18.5). But what happened? Throughout the centuries men have broken God's Law. Our Lord Jesus Christ, preaching the Gospel, called men to obey the will of the Heavenly Father as He Himself was obedient

unto death, even the death of the cross (Phil. 2.8). Recall the words of Christ the Saviour spoken to the inhabitants of Jerusalem shortly before His Crucifixion: *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!* (Mt. 23.37).

Calling men to obedience, the Lord made a great promise: *For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother* (Mt. 12.50), and also taught us a prayer: *Our Father which art in heaven... Thy will be done in earth, as it is in heaven* (Mt. 6. 9-10). One would think this was sufficiently instructive and exhortative; but, no, wilfulness and unwillingness to submit oneself to God's will continue to dominate us.

The Lord's disciples—the Holy Apostles—continuing the work of their Great Teacher, preached that in the Church there must first of all be harmony, obedience, one will, singlemindedness, and unity of action, *for by one Spirit are we all baptized into one body... and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?... And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you... And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular* (1 Cor. 12. 13-15, 21, 26-27).

At the same time St. Paul says: *For the good that I would I do not: but the evil which I would not, that I do... O*

Delivered at akathistos in the Church of the Resurrection in Nezhdanov Str., Moscow, on Sunday, November 29, 1981.

wretched man that I am! who shall deliver me from the body of this death? (Rom. 7. 19, 24). Disagreement and inner discord destroy each of us individually and infect those around us, spreading enmity from one to another. When peace reigns in a man's heart, when his heart and mind harmoniously obey God's will, an aura of peace surrounds him and then everyone wishes to commune with him and to light from this light of peace a small lamp in his own heart. Let us recall the words of St. Serafim: "Attain a peaceful spirit and thousands around you will be saved."

The spiritual experience of saints and humble ascetics helps us to find the path of salvation. Visible landmarks and lighted lamps on the road to the fulfilment of God's will, from the earliest days in the Church, were the monks who took the vow of obedience. The centuries-old history of monasticism teaches us obedience which, according to the witness of the Holy Fathers of the Church, is more important than fasting and praying.

In commemorating St. Nikon of Radonezh, we recall above all the obedience he fulfilled under St. Sergiy of Radonezh. You all know how our great Lavra was founded. Through the dense forest came two brothers—the elder, Stefan, and the younger, Varfolomei, the future St. Sergiy. Upon a hill they built themselves a small cell and a church in honour of the Life-Giving Trinity. Why did St. Sergiy place himself under the supreme protection of the Holy Trinity? Because the Trinity, our God, is the Beginning of All, the Supreme Harmony of will and action, One, Indivisible and Eternal.

Thus the brothers chose their path in life, but Stefan could not stand for long the difficulties of the isolation and entered the Epiphany Monastery near the Kremlin walls in Moscow. Varfolomei remained, and soon men came to join him and a small wooden monastery arose. One of the first to come to Hegumen Sergiy was Nikon. Hard were the times then when Moscow was being built and together with it the new Russian state which was still weak being torn apart by enemies in the West and internecine wars within,

while the Mongolian yoke hung over all like a thundercloud.

The prayers of St. Sergiy like a pillar of fire (Neh. 9. 12) lighted up the path to freedom, greatness and spiritual regeneration. He helped Metropolitan St. Aleksey to bring up Prince Dimitriy of Moscow who later dealt a crippling blow on the Golden Horde. The prayers of St. Sergiy, who was under obedience to the Holy Trinity, offered in solitude brightened with hope the future of our country. In venerating the great feat of the Hegumen of the Land of Russia, the Holy Church preserves the memory of all his associates who fasted, stood prayerful vigils and voluntarily endured poverty with him and gave comfort to sufferers.

We know of the silent and meek St. Mikhei who was deemed worthy to witness the appearance of the Mother of God to St. Sergiy. We also glorify one of the youngest disciples of St. Sergiy, who regarded the holy starets with deep veneration and received his spiritual heritage—St. Andrei Rublyov, the great Russian icon-painter who wrought the image of the Holy Trinity. Of St. Nikon we only know that his greatest happiness was in being the obedientiary of St. Sergiy. The holy hegumen admonished him strictly and benevolently; taught him to pray and toil in his monastery; at intervals he sent him away to other monasteries; then recalled him to comfort and fortify him spiritually. This path is a difficult one, brothers and sisters. Not everyone can endure it. The path of obedience is the highest school in which to attain spiritual understanding, curb wilfulness, and develop firm love and wholehearted devotion to one's starets.

The Lord extolled St. Nikon's obedience and blessed his efforts. He became the successor of St. Sergiy—the second Hegumen of the Holy Trinity Monastery. In glorification to his teacher, he built over the saint's grave a cathedral of white stone and dedicated it to the Holy Trinity. And over the centuries Russian pilgrims have been streaming to this cathedral. There is also a church in this edifice dedicated to St. Nikon and in which his holy remains repose in a tomb. St. Nikon built another beautiful church in the Lavra—

the one dedicated to the Descent of the Holy Spirit. As we praise St. Sergiy in thanksgiving, we are aware that it was St. Nikon who had lit the first taper before his holy tomb in the new temple.

But where did the pious monks derive and continue deriving strength for their acts of obedience? From their Instructor and Protectress—the Queen of Heaven! Visiting the cells of the ascetics, She spoke words of consolation saying: “These are of our generation!” The whole life of the Heavenly Queen Herself, Her infancy and upbringing in the Temple, was one great act of obedience. Remember how She was troubled when the Archangel Gabriel announced to Her the tidings that She would give birth to the Saviour of the world? She asked him how this could be and he answered: *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.* Such was the Will of God. And the Blessed Virgin said: *Behold the handmaid of the Lord, be it unto me according to thy word* (Lk. 1. 35, 38). In obedience She brought up Her Divine Son, meekly

preserving in Her heart all that She had heard about Him (Lk. 2.19, 51). And at the terrible hour of His Passion and Crucifixion, obediently accepted His words and adopted His beloved disciple, John, who cherished Her as a son in his home. In the adoption of the Apostle St. John the Divine, the Holy Church sees a great consolation for all pious Christians, for they, by fulfilling God’s will, acquire under Her protection immeasurable spiritual strength.

In obedience to the call of the Church, we come to this House of God and here, before Her icon “Seeking of the Lost”, we feel that our rebellious souls are being sought and found by the Mother of God to help us, in those bright moments of spiritual perception, to renounce empty emotions. Pressing our lips to Her holy icon, we promise Her with all our heart to be obedient children, just as St. Nikon, who was “zealous in obedience”.

May the Mother of God, through the prayers of St. Nikon, be our Helper and Mediatrix. Amen.

Archbishop PITIRIM

On Epiphany

At Christmastide we commemorate the coming into the world of the Incarnate Son of God. The Church remembers always the Unwan-
g Light of Holy Epiphany bestowed through God’s mercy as a revelation of Divine Life and Divine Love.

Before the Mystery of the Incarnation every tongue is at a loss” and even the superior minds of the Angels are filled with amazement. The Church speaks clearly of this, and perceives in the Incarnation the beginning of the voluntary abasement of the Lord, before Whose infinitude and greatness all creation can only wonder and bow for ever and ever.

Christ the Son of God, *the brightness of his [Father’s] glory and the express image of his person* (Heb. 1. 3), comes into His own who were in the world, and whom He loved, and He lived

amidst them as one of them. The Old Testament yearnings were fulfilled, and the centuries-old prophecies came true. The people who were in darkness saw the great Light, and the Light shone upon *such as sit in darkness and in the shadow of death* (Ps. 107. 10). God—without beginning, pre-eternal, inaccessible and inscrutable—came into the world to make all men, humiliated, disparaged, forgotten, insignificant and lost in the world, His own destiny.

The Lord and Master of the World was born as Man in the reign of Emperor Augustus and became a subject of the Roman Caesar, in order to abolish for ever the everlasting slavery of man to Sin. The Pre-Eternal God passes through the ages and periods of a man’s life so that everything in man might be reformed and regenerated. Unknown yet to anyone, Christ entered the waters of the Jordan, in which the

Forerunner of the Lord, John, was baptizing the people with the Baptism of repentance; entered, in order to take upon Himself all the sins of mankind.

Christ taught the Jews and Samaritans within the bounds of Palestine, but the sphere of influence and power of His teaching spread throughout the Universe.

Christ—the Bearer of the loftiest human dignity. However, in the despotic conditions of the world at that time, the ridicule, insult and humiliation He suffered were inevitable.

Christ—True God and Immortal Life. However, in the world where Death and Hell held sway, He had to destroy Death's power and to "mortify Hell with the Light of God". And here, in this most incredible image—in the majestic and yet subservient image of Christ Who took the sins of the world upon Himself and went willingly to His Passion, we behold and experience the great oppositions of Truth and Lawlessness, Humiliation and Dignity, Life and Death. Very dear to us is this image of Christ, the Only-Begotten Son and Word of God, Who, for the sake of our salvation, saw fit to incarnate through the Most Pure Theotokos and Ever Virgin Mary, in order to become Man for ever, for all ages, without ceasing to be God.

The Lord gave all of Himself for the atonement, salvation and deification of men. There is nothing left that He

did not give us. And we see this with our own eyes when we look upon the Cross of the Lord—the Great Symbol of the Son of Man. The Human Essence wholly contained in the Hypostasis of the Logos, is there before us stretched on the Tree of the Cross, as an unfurled Banner, an open Book which may be read and the eternal meaning of existence perceived.

In Epiphany, God's salvific grace for all men was revealed. This grace must be accepted as an expression of the boundless love of God the Saviour, as a manifestation of His good will and His benevolence towards us.

The Lord awaits for us to accept what He is ready to grant us—His love, His peace, and His light. To accept all this means to walk in the renewed life, to abide in the Light. And if we have the love commanded us by God, if we abide in peace with our inner man, if we live in the fullness of what we profess, it means that "Today hast Thou revealed Thyself unto the universe, and Thy Light, O Lord, hath shown a sign unto us." The reflection of this Divine Light and unearthly beauty may be seen on those who in this life are clothed in Christ in a manner pleasing unto God who are striving after eternal and infinite bliss which begins here on earth for all who learn to love the Holy Epiphany. Amen.

Archpriest PAVEL IGUMNOV
lecturer at the MT.



PEACE MOVEMENT

CHURCH FOR SOCIETY

Enlarged Meeting of the CPC Presidential Board in the Netherlands

The enlarged meeting of the CPC Presidential Board was held from October 24 to 27 in the Congress Centre of Noordwijkerhout (Netherlands). The representatives of the Churches and regional committees from 20 countries took part in the meeting. In the light of the papers read by Bishop Dr. Karoly Toth (CPC President) and Major General M. van Meyenveldt (retired), the Presidential Board considered and discussed the reasons for the difficult international situation, and called upon the Churches and Christians to do their best in our crucial times to save mankind from nuclear catastrophe.

On the opening day of the meeting a discussion took place with the guests from Netherland Churches who campaigned through the Inter-Church Peace Council against the threat of nuclear war, against every injustice and oppression and especially to stop the stationing of medium range missiles in the Netherlands and elsewhere in Europe.

The CPC Presidential Board addressed a letter to Dr. Kurt Waldheim, UN Secretary-General, requesting the 36th UN General Assembly (currently in session) to declare that anyone who takes the decision for a nuclear first strike will be committing a grievous and unforgivable crime against humanity.

The Presidential Board appealed to all the peace movements to join their efforts in the struggle against the

nuclear threat and supported the initiative of His Holiness Patriarch Pimen of Moscow and All Russia to convene in May of 1982, in Moscow, a world conference of representatives of all religions on the theme: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe".

In the light of the report by the Rev. Dr. Lubomir Miřejovský, CPC General Secretary, the Presidential Board considered the activities of the Christian Peace Committee since the last meeting of the Working Committee in March-April 1981 in Kiev and adopted the list of the CPC undertakings for 1982.

The CPC leadership met with the leaders of the Reformed Churches in the Netherlands. They discussed the responsibility of Churches and Christians of saving the world from nuclear annihilation.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, and Archimandrite Sergiy, the CPC Deputy General Secretary, took part in the meeting on behalf of the Russian Orthodox Church.

On October 25, Sunday, Metropolitan Filaret concelebrated Divine Liturgy with Metropolitan Pankratiy of Stara Zagora (Bulgarian Orthodox Church) and Archbishop Iakov of The Hague and the Netherlands in the Church of St. John the Baptist (The Hague).

To His Holiness Patriarch PIMEN of Moscow and All Russia

Moscow, USSR

*Noordwijkerhout
October 28, 1981*

Your Holiness,

The members of the Enlarged Presidential Board of the Christian Peace Conference meeting in Noordwijkerhout in the Netherlands, October 24-28, 1981, received with deep appreciation the information about the appeal of Your Holiness to convene an international conference of religious representatives for disarmament.

We wish to inform Your Holiness that the Enlarged Presidential Board has wholeheartedly supported the results of the international consultative meeting which started the actual preparation for the conference on the theme: Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe.

Considerable attention was given to the fact that His Eminence Metropolitan Filaret of Minsk and Byelorussia was elected Chairman of the Preparatory Committee for the conference.

The contemporary international situation urgently needs the active resistance

of large popular masses to counteract plans for a nuclear war and oppose the continuation of the arms race. It must be emphasized that religious people who are proclaiming the love of God towards mankind must raise their voices in order to safeguard the sacred gift of life from nuclear catastrophe.

The Christian Peace Conference pledges its full support of the conference initiated by Your Holiness. The experience of its co-workers in the peace-making of different Churches and confessions and in the interreligious dialogue should be a valuable contribution to the preparation and organization of the conference.

We are praying for the success of this noble undertaking and hope that God, our Almighty Father, will hear our prayers and grant mercy and peace to His creation.

Assuring you of our deepest respect
with love in Christ,

Bishop Dr. Károly TÓTH,
President

+FILARET
Metropolitan of Kiev and Galich
Chairman of the Continuation Committee

The Rev. Dr. Lubomir MIREJOVSKÝ,
General Secretary

To the Chairman of the CSCE States Conference in Madrid

On the occasion of the resumption of the Madrid Conference, the Christian Peace Conference, a non-governmental organization with the consultative status at the Economic and Social Council of the UN, is expressing the hope of Churches and Christians from over 80 countries that the delegates of the CSCE states will remain faithful to the spirit of Helsinki and take all necessary steps for maintaining political detente and cooperation in Europe

and open the way to measures which will begin the process of disarmament for which all humanity hopes so and aspires. The Christian Peace Conference assures you that it will support every decision which will serve to implement fully the Helsinki Final Act.

On behalf of the Enlarged Presidential Board of the Christian Peace Conference in the Netherlands, October 24-27, 1981.

Bishop Dr. Károly TÓTH; CPC President

CPC Delegation Received by Dr. Kurt Waldheim, UN Secretary-General

The Christian Peace Conference, a member of the association of non-governmental organizations accredited at the UN ECOSOC, has given permanent support to the peace efforts of the UN. On November 4, 1981, a delegation of the CPC visited the UN and was received by Dr. Kurt Waldheim, UN Secretary-General. The delegation included Bishop Dr. Karoly Toth, CPC President; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC CCW; Dr. Lubomir Miřejovský, CPC General Secretary; the Rev. Charles Gray, CPC Vice-President; and Mrs. W. Seigel and Prof. Philip Oke. CPC representatives to the non-governmental organizations in the UN: The delegation presented the UN Secretary-General with the letter which was adopted by the Enlarged CPC Presidential Board on October 24-27, 1981, in Noordwijkerhout, the Netherlands, expressing Christian concern over the complicated international situation threatening mankind with a nuclear catastrophe. Dr. K. Waldheim said that he appreciated deeply the activities of the Christian Peace Conference directed at mobilizing Christian public opinion in the

struggle for lasting peace with justice. Bishop Dr. K. Toth emphasized that the CPC would continue contributing to the cause of peace and supporting the efforts of the UN. To this end, he said, the CPC member-Churches observe the Sunday of the UN when Christians offer up special prayers for the United Nations.

After the reception at the UN Headquarters a press conference was held during which the CPC delegates explained the aim of their visit to the UN and answered questions put by correspondents accredited in the UN.

On November 9, Metropolitan Filaret and Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, who were staying in New York, called at the Soviet Representation to the UN and were received by O. A. Trojanovsky, the representative of the USSR to the UN, and V. A. Kravets, the representative of the Ukrainian SSR to the UN. Bishop Irinei of Serpukhov, Administrator of the Moscow Patriarchate Parishes in Canada and a. i. in the USA, and Archpriest Arkadiy Tyshchuk, Dean of the Patriarchal Representation in New York, were also present at the reception.

Letter to Dr. Kurt Waldheim, Secretary-General of the United Nations

Dear Secretary-General,

The Enlarged Presidential Board of the Christian Peace Conference, meeting at the Leeuwenhorst Congress Centre in Noordwijkerhout, the Netherlands, salutes you and sends respectful greetings.

Considering the international situation in terms of the alarming recent developments, the Presidential Board wishes to convey to you, Mr. Secretary-General, its deep appreciation for the untiring efforts of the United Nations Organization to maintain peace and security in the world and to assure you of the wholehearted support of the CPC to the UN in all its activities for promoting peaceful and just international relations. For us in the CPC, the

struggle for peace is a direct consequence of our faith in Jesus Christ who proclaimed "peace to those who are near and peace to those who are far."

The Christian Peace Conference is particularly grateful for the programme outlined in the Final Document of the First Special Session of the General Assembly on Disarmament. We are sure that you share with us our disillusionment about the meagre results so far in the implementation of this programme. We are shocked to find that the arms race, instead of abating, has further accelerated both quantitatively and qualitatively. We are grieved to observe that while immense resources continue to be wasted on a fruitless arms race, the minimal first steps to-

wards a programme for alleviating the misery of two thirds of humanity cannot find the finances necessary. To quote the Final Document of the first SSD: The hundreds of billions of dollars spent annually on the manufacture or improvement of weapons are in sombre and dramatic contrast to the want and poverty in which two-thirds of the world's population live.

We pray for the success of the Second Special Session on Disarmament next year, which comes none too early, considering recent developments.

We express the fervent hope that the 36th UN General Assembly will accept the proposal before it: "To Prevent a

Nuclear Catastrophe: Declaration of the U. N. General Assembly". This is a historical moment. The UN must give expression to the deepest moral convictions of humanity. We hope that the General Assembly will unhesitatingly declare that whoever takes the decision for a nuclear first strike will be committing the gravest possible crime against humanity—one that can neither be justified nor forgiven.

Assuring you of our deepest respect we remain,

Yours for peace,

On behalf of the Christian Peace Conference,

Bishop Dr. Károly TÓTH,
President

+FILARET
Metropolitan of Kiev and Galich
Chairman of the Continuation Committee

The Rev. Dr. Lubomir MIREJOVSKÝ,
General Secretary

Leaders of the Social and Christian Association in Poland Visit the Soviet Union

COMMUNIQUE

At the invitation of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, from October 3 to 6, 1981, the leaders of the Social and Christian Association in Poland were in Moscow on a friendly visit. The delegation included the deputies to the PPR Sejm—Kazimierz Morawski, the president of the association, Wojciech Ketrzynski and Zdislaw Pilecki, vice-presidents.

On Saturday, October 3, the guests met and talked with Metropolitan Filaret at the residence of the Head of the Department of External Church Relations. In the course of their conversation they touched upon the question of cooperation of the two sides in the cause of peace and security in Europe in carrying out which they are guided by the Gospel teachings and Christian ethics.

They stressed their anxiety over the new and especially dangerous round of the arms race in Europe, connected

with the notorious decision to site American medium-range missiles in several West European countries.

They also discussed questions pertaining to the holding in Moscow, in the spring of 1982, of the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe", upon which they placed great hopes.

Certain important questions were taken up concerning the direct cooperation of Christians of the Soviet Union and Poland in order to strengthen the ties of friendship and cooperation between the peoples of the two countries. The participants drew up a programme for the further development of the relationship between the two sides, which they intend to carry out together.

Dr. A. S. Buevsky, Executive Secretary of the DECR, also took part in the discussion. Afterwards, Metropolitan Filaret gave a reception in honour of the guests.

On Sunday, October 4, the guests attended the Divine Liturgy celebrated by His Holiness Patriarch Pimen of Mos-

cow and All Russia in the Patriarchal Cathedral of the Epiphany. After the service they were received by His Holiness (see p. 7 of inset).

That same day the guests visited the Publishing Department of the Moscow Patriarchate where they were received by its head, His Grace Archbishop Pimen of Volokolamsk.

On Monday, October 5, the guests met V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers. V. V. Fitsev, the vice-chairman, was also present as well as Metropolitan Filaret of Minsk and Byelorussia.

That same day, the discussions were

continued with Metropolitan Filaret at the Department of External Church Relations.

On Tuesday, October 6, the Polish guests were received by A. P. Shitikov, Chairman of the Soviet of the Union of the USSR Supreme Soviet, Chairman of the USSR Parliamentary Group, Chairman of the Board of the USSR-PPR Friendship Society. Metropolitan Filaret of Minsk and Byelorussia was also present.

During their stay in Moscow the guests got acquainted with the capital's religious and cultural life.

COMMUNIQUE

of the CPC International Secretariat Meeting in Bucharest

A meeting of the International Secretariat of the Christian Peace Conference took place in Bucharest on September 7-11, 1981, at the invitation of His Beatitude Patriarch Justin of the Romanian Orthodox Church.

The meeting, attended by members of the International Secretariat from many countries, was opened by a divine service in the Church of St. Catherine of the Theological Institute of Bucharest. The members were honoured by the presence of Metropolitan Nestor of Oltenia, a member of the CPC Working Committee; Bishop Vasile of Târnoviste, Patriarchal Vicar and Secretary of the Holy Synod, and representatives of the Orthodox theological academy and other Churches of the host country.

The CPC International Secretariat reviewed the international situation on the basis of reports by the CPC General Secretary, Dr. Lubomir Miřejovský, and by its members with special reference to different continents and regions.

It was noted unanimously that the many hotbeds of crisis were becoming increasingly dangerous and that, if not reversed, the growing polarization of power in the world could only lead

to a global catastrophe. The participants noted the unanimous desire of all nations to practise detente and strengthen peace in a climate of cooperation and mutual confidence, and their desire for general disarmament, especially nuclear disarmament, as a necessary precondition for the survival of mankind. The members of the International Secretariat emphasized the necessity of taking new concrete steps towards reducing military expenditures, of ending the arms race, and of gradually reducing the arms stockpiles.

In the light of all this, the International Secretariat expressed opposition to the United States' decision to produce the neutron bomb and site a considerable number of medium-range missiles in Europe. It must be recognized that this initiative represents an escalation of the arms race, that it increases tension among nations and endangers the life of mankind.

The International Secretariat members welcomed the initiative of President Nicolae Ceaușescu of Romania to organize in Bucharest an international symposium "Scientists for Peace". This would give scientists from all parts of the world an opportunity to express their conviction that science should be

a factor for peace, progress and general prosperity. Considering that peace and security create the most favourable conditions for the economic and social development of nations, the International Secretariat appealed to the leaders of countries represented at the Madrid meeting to make every effort to bring it to a successful conclusion. The International Secretariat has begun preparations for the Second UN Special Session on Disarmament to be held in 1982; it also welcomed the initiative of His Holiness Patriarch Pimen of the Russian Orthodox Church to convene in Moscow in the spring of 1982 a world conference of religious leaders for peace.

The International Secretariat condemned the act of aggression of the racist government of the South African Republic against the young Angolan state and supported the adoption of firm measures that would grant the people of Namibia the right to decide their own future in accordance with their national interests. The International Secretariat declared that one of the most serious problems of the world today was the persistence of underdevelopment affecting the majority of mankind, a consequence of past colonial and neo-colonial policies which had led to the division of the world into rich and poor countries and to the growing impoverishment of some states, resulting in tension and conflict.

The secretaries from the West European regions reported in detail on the growing peace movement and demonstrations against the deployment of new American medium-range missiles and the decision to produce the neutron bomb. The International Secretariat was greatly encouraged by these developments. It was considered opportune for a number of regional committees to hold a consultation in order to discuss future strate-

gies of the peace movement in Western Europe and the tasks of the CPC resulting from it. It was hoped that in this way the theological, political and economic experience and ecumenical contacts of the CPC could be made available to this young peace movement. Being aware of the powerful forces of reaction at work, the members of the International Secretariat pledged their solidarity with all those who were involved in the struggle for peace and disarmament.

The International Secretariat analyzed the CPC activities and worked out a programme of immediate actions for the future. Particular attention was devoted to current preparations for the enlarged Presiding Board meeting of the CPC, to be held in the Netherlands on October 24-28, 1981. The necessity was emphasized of cooperating with all other local or international organizations in the struggle for peace, détente, cooperation and increased confidence building among peoples and nations.

His Beatitude Patriarch Justin received a delegation of the International Secretariat and reaffirmed the fraternal support of the Romanian Orthodox Church for the CPC.

An International Secretariat delegation was also received by the President of the Department of Religious Affairs, Ion Rosianu.

The members of the International Secretariat visited places of religious and cultural interest in and around Bucharest and attended a reception in their honour. Present at the reception were members of the Holy Synod of the Romanian Orthodox Church and representatives of other Churches in Romania.

The members of the International Secretariat expressed their deep gratitude to the Romanian Orthodox Church for providing excellent working conditions and for her warm hospitality.



INTERNATIONAL INTER-RELIGIOUS MEETING IN MOSCOW,

October 1-2, 1981



Presidium of the meeting. His Holiness Patriarch Pimen speaking



In the session hall

(See "JMP" Nos. 11, 12, 1981)

THE BLESSING OF THE NEW BUILDING
OF THE PUBLISHING DEPARTMENT OF THE MOSCOW PATRIARCH

September 22, 1981



His Holiness Patriarch Pimen in the Domestic Chapel of St. Iosif of Volokolamsk at the building of the Publishing Department. Below: Archbishop Pitirim of Volokolamsk, Head of Publishing Department, reporting to His Holiness Patriarch Pimen in the assembly hall of the building of the Publishing Department

See





Holiness Patriarch Pimen and leaders of the Social and Christian Association in Poland in Patriarchal Cathedral of the Epiphany on October 4, 1981. Left to right: Kazimierz Moraw-president of the association; Zdislaw Pilecki and Wojciech Ketrzynski, vice-presidents of the association

See p. 46



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan of Odessa and Kherson, and the participants in the consultation of the WCC Faith and Order Commission in the Monastery of the Dormition in Odessa on October 11, 1981



Metropolitan Filaret of Kiev
Galich, Patriarchal Exarch of
Ukraine, during Divine Liturgy
in the Cathedral Church of the
Dormition of the Holy Mother of God on August
28, 1981



ORTHODOX SISTER CHURCHES

International Congress of Orthodox Canonists

From September 22 to 27, 1981, the 1st Congress of the Society of Canonists of Eastern Churches was held in Salonika (Greece). Its members are Orthodox hierarchs, Roman Catholic experts on Eastern Canon Law, professors of Orthodox, Roman Catholic and Protestant theological faculties and other theological schools.

The papers delivered at the congress dealt with two themes: "Oekonomia" and "Mixed Marriages".

The main papers were "Oekonomia in the Orthodox Church Tradition" (by Bishop Pierre l'Huillier of New York) and "Oekonomia as Operated in the Pontifical Commission for Eastern Churches" (by Father Ivan Žužek, Secretary of the Pontifical Commission for the Canon Law of the Eastern Churches).

The semantics of the word *oekonomia* is not understood in the same way. The Orthodox tradition interprets it as mitigation in applying ecclesiastical law, or temporary deviation from strict observance of the law in certain cases for the benefit of those concerned. In Greek, the word *oekonomia* means managing of a home, homestead, or town. In theology this word means the

Incarnation of the Son of God, the act of Redemption accomplished by Him, as well as the norms of spiritual guidance beneficial for every Local Church. *Oekonomia* concerns ecclesiastical laws but not dogmas. It is applied to the salvation of men, pastoral care, and averting the temptation of breaking Church unity, etc.

The study of the question of mixed marriages is becoming increasingly important and necessary because of migrations and closer contacts among religious and ethnic groups. The question of mixed marriages was included by the pan-Orthodox conferences at Rhodes (1961) and in Chambesey, Geneva (1971), into the catalogue of questions to be discussed at the Holy and Great Council of the Orthodox Church.

The congress received messages of greeting from His Holiness Patriarch Demetrios of Constantinople and the Secretariat for Promoting Christian Unity (Vatican City).

Archpriest Vladimir Rozhkov, Doctor of Canon Law, docent at the Moscow Theological Academy, attended the congress.

Archpriest Vladimir ROZHKOV



CEC Presidium Meets in Prague

From October 15 to 17, 1981, a meeting of the Presidium of the Conference of European Churches took place in Prague, Czechoslovakia, at the invitation of the local Ecumenical Council of Churches. The meeting heard the opening speech delivered by Dr. A. Appel, Chairman of the CEC Presidium and Advisory Committee, and the papers presented by Dr. G. G. Williams, general secretary; Archpriest Prof. D. Popescu, the study secretary; Dr. T. Tschuy, Secretary of the Helsinki Final Act Follow-Up Committee and Mr. Schmücker, the finance secretary.

After a general discussion, the themes and dates were agreed upon for the CEC study consultations on ecumenism and peacemaking. The resolution to hold a meeting of the CEC/CPC joint committee on cooperation in peacemaking was adopted. It was agreed to send a statement to the Second Special Session of the UN General Assembly on Disarmament reflecting the efforts being made by the CEC in this direction.

Metropolitan Aleksiy of Tallinn and Estonia (Russian Orthodox Church), Vice-Chairman of the Presidium and Advisory Committee and President of the CEC, took part in the work of the presidium.

On October 16, a meeting took place in Prague between the leadership of the CEC and the Christian Peace Conference. The CEC was represented by Dr. A. Appel, Metropolitan Aleksiy and Dr. G. G. Williams; the CPC—by Bishop Dr. Karoly Toth, Dr. L. Miřejovský and Archimandrite Sergiy Fomin. Questions of cooperation in peacemaking were discussed in a fraternal and constructive spirit.

On October 15, the General Director of the Secretariat for Church Affairs of the ČSSR Government, K. Hruza, gave

a reception in honour of the participants in the CEC Presidium meeting. Present at the reception were representatives of the Churches in Czechoslovakia and staff members of the Secretariat for Church Affairs. Speeches were delivered by K. Hruza, Dr. A. Appel and Metropolitan Aleksiy.

On October 16, the Ecumenical Council of Churches in Czechia gave a reception in honour of the participants in the CEC Presidium meeting. During the reception the CEC Presidium members held an extensive discussion with ecclesiastical leaders—members of the Ecumenical Council.

On October 18, Divine Liturgy was concelebrated in the Orthodox Cathedral Church of Sts. Cyril and Methodius in Prague by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia and Metropolitan Aleksiy of Tallinn and Estonia, they were assisted by clerics of the Russian and Czechoslovak Churches. After the Liturgy Metropolitan Dorotej and Metropolitan Aleksiy exchanged addresses. On behalf of His Holiness Patriarch Pimen Metropolitan Aleksiy presented Metropolitan Dorotej with a Vladimir Icon of the Mother of God. Later in the day Metropolitan Dorotej gave a reception in honour of Metropolitan Aleksiy and those accompanying him. Then, together with His Beatitude Metropolitan Dorotej, Metropolitan Aleksiy visited the Dormition Church at the Olšany Cemetery and the St. Nicholas Church in Dejvice. At the Olšany Cemetery Metropolitan Aleksiy said the Liturgy of the Dead at the Memorial to Soviet Soldiers, who fell during the liberation of Prague.

In the evening, His Beatitude Metropolitan Dorotej received the representative of the Moscow Patriarchate at his residence.

On October 19, Metropolitan Aleksiy attended the reception given by His Beatitude Metropolitan Dorotej at the Metropolitan Council, and in the evening, the reception held by the Chancellor of the Metropolitan Council, Archpriest Jaroslav Šuvarsky.

On October 20, Metropolitan Aleksiy left Prague for Moscow. At the airport he was seen off by His Beatitude Metropolitan Dorotej, Archpriest Jaroslav Šuvarsky, Archpriest Ioann Zubanić, Archimandrite Vladimir Ikim, and Archimandrite Sergiy Fomin.

A Christian Visit of Fellowship to Zambia and Botswana

In our ecumenical age, Christians throughout the world are becoming increasingly aware of the necessity of extending fraternal contacts, of the usefulness of learning about each other's Christian life, and of promoting cooperation among Churches, in order to multiply love among men and to strengthen peace among nations.

These were the feelings which guided the leaders of the Christian Churches in Zambia and Botswana when inviting a Church delegation from the USSR to visit their countries.

The delegation was composed of the following: from the Russian Orthodox Church—Metropolitan Sergiy of Odessa and Kherson (head of the delegation); Archpriest Viktor Petlyuchenko, teacher at the Odessa Theological Seminary; Protodeacon Anatoliy Shapoval of the Odessa Diocese; N. S. Bobrova, representative of Orthodox women of our Church; from the Evangelical Lutheran Church of Latvia—the Rev. E. Ya. Meers, assistant to the Archbishop; from the All-Union Council of the Evangelical Christians-Baptists—S. I. Nikolaev, Senior Presbyter for the North-West of the USSR.

On the night of May 25, our delegation took off for Lusaka, the capital of the Republic of Zambia.

After gaining independence (October 1964), Zambia resolutely embarked on the path of building a new life, and we immediately noticed upon landing. A green-red-black-orange flag was flying on the flagstaff, a symbol of struggle and victory, of national unity and the country's wealth. The motto of Zambia are the words inscribed on the State emblem of the Republic—"One Zambia, One Nation".

At the airport we were met by members of the Central Committee of the

National Independent Party (UNIP)—D. Lisulo, Chairman of the CC Committee for Social and Cultural Affairs, and S. S. Mbilishi; Father K. S. Mwenda, of the Anglican Church in Zambia, General Secretary of the Christian Council of Zambia (CCZ); Archimandrite Metelios Kumbanakis, rector of the local Greek community (Alexandrian Patriarchate); A. Aphendulis, Consul of Greece to Zambia; E. Ialias, chairman of the council of the Greek community; members of the council, D. Orphanos and D. Tsaltunis. Present also were V. G. Solodovnikov, Ambassador Extraordinary and Plenipotentiary of the USSR to Zambia, and other officials of the Soviet Embassy.

Before beginning the account of our visit to the Christian people of Zambia, one should mention the fact that our trip to the country was arranged on the initiative of the President of the Republic, Dr. Kenneth Kaunda. We were hosted most cordially by the Christian Council of the Churches of Zambia.

Upon our arrival in Lusaka we were accommodated at the Ridgeway Hotel, where we spent our first night in Africa. Today the long-suffering people of Africa are throwing off fetters of colonialism; national Churches are appearing. These Churches are uniting to form Christian Councils of Churches, which are headed by Africans themselves without any outside interference.

We know very little yet about the life of African Christians. Therefore, the visit of the delegation of Christian Churches of our country was of great mutual interest both for the Christians of Africa and of the Soviet Union.

We went by car to the north, to the Copperbelt, where we met local Christians. On the journey we were accompanied by the Deputy General Secretary



Metropolitan Sergiy presenting records of religious music to H. E. Kenneth Kaunda, President of Zambia

of the Christian Council of Zambia, Father Francis Makambe of the Anglican Church; Edith Mutale, Deputy Secretary of the Committee of the Women's Movement of the CCZ; and Brian Kapufi, deputy head of a department of the Central Committee of the UNIP.

Having covered a distance of over 300 km., we arrived in the city of Kitwe.

The next morning our delegation went to the city of Chililabombwe, situated 65 km. from Kitwe. We drove up to one of the churches. The Christians of the local community met us with joy, dancing and singing.

Afterwards we were invited to the residence of the Governor of Chililabombwe Province. We were greeted by the deputy governor who told us about the life of the city.

Then we visited Lubengele, a Church club. At the entrance to the hall, a youth choir sang Christian hymns and national songs in honour of our delegation. In his address of welcome, the Rev. P. K. Firi, Chairman of the Executive Committee of the local branch of

the Christian Council of Zambia, expressed joy at the arrival in Zambia of the delegation of representatives of the Christian Churches and religious associations from the USSR. In his address Metropolitan Sergiy spoke about the life of Christians in the Soviet Union. The next speakers, Senior Presbyter S. I. Nikolaev, Archpriest Viktor Plyuchenko and the Rev. E. Ya. Mestetskiy, conveyed greetings to the assembly from all the Christians of the Soviet Union. Then Metropolitan Sergiy addressed the members of the delegation and answered numerous questions put to them by Zambian Christians. After the meeting a reception was given in honour of our delegation.

A similar meeting took place in the Anglican Church of St. Barnabas in the town of Chingola. The Chairman of the Chingola Branch of the Christian Council of Zambia, F. Tembo, greeted the delegation on behalf of the local Christians.

On May 28, in the centre of the United Church of Zambia in Chingola, we were again welcomed with traditional

dances and music. The temple of the United Church of Zambia was crowded with representatives of many Churches: Catholics, Baptists, Methodists, Presbyterians and others. Our meeting resembled an ecumenical divine service, which was opened by Father Mwanza. Anglican Bishop Joseph Mabula, who arrived soon after, greeted fraternally Metropolitan Sergiy and the other members of the delegation.

Answering questions put to him by local Christians, Metropolitan Sergiy said among other things: "We, envoys of different Churches in the USSR, have come here at the invitation of President K. Kaunda and the Christian Council of Zambia. We too are filled with a desire for brotherly communion in Christ and to know each other better".

In the evening, representatives of the local Christian Churches—members of the Christian Council of Zambia—gave a dinner in honour of the delegation. Speaking on behalf of the Christian Council of Zambia, Anglican Bishop Joseph Mabula emphasized that the visit of the representatives of Christian Churches in the USSR had helped them

to get to know and understand better the religious life in the USSR.

On May 29, we visited the Inter-African Christian Institute "Mindolo Ecumenical Foundation", in Kitwe, the second city of Zambia in size.

The Mindolo Ecumenical Institute attracts young people from every corner of Africa. At the present time about 200 Africans are studying there.

The delegation, headed by Metropolitan Sergiy, was received by the director of the institute, Jason Mfula. We were interested to hear that J. Mfula had studied in the Ecumenical Institute in Bossey, Switzerland, and knew well the representatives of the Russian Orthodox Church, who had studied together with him.

J. Mfula told us with pride that many African leaders, among them President Kaunda, had been educated in the Mindolo Institute, and that the first constitution of the independent Republic of Zambia had been drafted there.

In the assembly hall, filled with teachers and students, our delegation was cordially greeted by the director, Jason Mfula, who spoke about his visit to the Soviet Union, and the impression made



Jason Mfula, Director of the Inter-African Christian Institute, with Metropolitan Sergiy and a member of the delegation

upon him by the places of worship of the Russian Orthodox Church, the Baptists and Lutherans.

The head of the delegation, Metropolitan Sergiy, told them about the life of Christians in the USSR.

Next day, May 30, we were cordially welcomed by the Christians of the local Anglican Church of St. Michael. Metropolitan Sergiy thanked warmly the rector, Father Chabala and the parishioners for their cordiality and told them of the impressions we had gained from our journey through the Copperbelt.

We hurried to the next destination of our journey, the village of Luansha. Near the Church of St. Philip we were welcomed by the Christians of the local communities and their honoured guests. The church was full of people. Seats in the presidium were occupied by members of our delegation and guests of honour. All present sang with great enthusiasm the national anthem. The rector, Father Chabala, said a prayer. Afterwards the Anglican priest, Father Francis Makambe, escorting us, introduced the members of the delegation to the hosts.

The floor was then given to Metropolitan Sergiy who greeted the gathering and told them about the life and activities of the Russian Orthodox Church. Then Metropolitan Sergiy, S. I. Nikolaev and Archpriest Viktor Petlyuchenko answered numerous questions.

The governor of the province, Grant Naombe, greeted our delegation on behalf of the party and government. He expressed joy and satisfaction with our visit to their province and wished Christians of the USSR and Zambia to know each other better to the glory of the Lord's Name and to help strengthen and promote friendly relations between our countries.

In the evening, a dinner was given in the home of Father Roy Doxy, of the Anglican Church of St. George. Among the guests of honour were the activists of the local branch of the Christian Council of Zambia. The friendly conversation that ensued lasted far into the night.

Metropolitan Sergiy thanked the hosts on behalf of the delegation for

the fraternal meal and wished them God's help in their Christian efforts for the prosperity of their beautiful country.

The next morning we arrived in the city of Ndola, where we were divided up into three groups. Metropolitan Sergiy and Archpriest Viktor Petlyuchenko attended Sunday services in the temple of the United Church of Zambia; Protodeacon Anatoliy Shapoval and S. I. Nikolaev went to the meeting house of the Salvation Army; E. Ya. Mestiers and N. S. Bobrova attended the service in the Methodist church. In each of the above-mentioned places of worship our representatives delivered addresses of greeting. The believers everywhere met us cordially and warmly. On behalf of the United Church of Zambia in the Ndola Kabushi Province the rector of the church, Father Nsokosimen Mutambe, greeted the envoys of the Russian Orthodox Church, expressing joy at the visit to Zambia of the delegation of religious figures from the USSR.

After dinner, in the local amphitheatre in the open air, a meeting was held with representatives of various religious associations of Ndola. The choirs of Methodists, Catholics, the Salvation Army and others sang. Our delegation sang "Christ Is Risen", then Protodeacon Anatoliy Shapoval sang "Save O Lord".

On June 4, after a five-hour journey, we arrived in the village of Mazabuka and visited the Anglican Church of St. Anne, where numerous parishioners were waiting for us. Near the church Metropolitan Sergiy and members of the delegations were greeted by the rector of the parish, Father R. M. Samalama, as well as by representatives of other Christian denominations of the United Church of Zambia.

In his response Metropolitan Sergiy spoke about the aim of our visit to Zambia and about the life of Christians in the USSR.

Of interest was the speech made by a woman, who cordially greeted our delegation on behalf of the parish. She wished us a happy return to our homeland and invited us to come to their country again. "It would be fine," she said, "if our contacts grew."

At the end of the meeting Senior Presbyter S. I. Nikolaev delivered an address.

With wishes of bon voyage, we turned aside from the highway and went deep into the savannah, where the centre of the Salvation Army mission is situated in the village of Chikankata. There we were greeted by the officers of the Salvation Army, headed by Captain Kenneth M. Bonnar, the principal of the local school run by the Salvation Army. Chikankata is mainly a reservation for lepers—for the seriously ill the Salvation Army built a large hospital; and there is a special place in Chikankata for those who have been cured. Their children, about 500 boys and girls, are in a special boarding school.

In the evening, in the small meeting house of the Salvation Army our delegates met the doctors, teachers, nurses and staff of the mission. On the whole, they are white missionaries from New Zealand, Australia, Canada, England and other Western countries.

After the Bible reading and a sermon by one of the missionaries, Metropolitan

tan Sergiy delivered an address of greeting. Then the members of the delegation answered questions put to them by the missionaries.

On June 5, we arrived in Lusaka. In a Reformed church a meeting was held with the General Secretary of the Christian Council of Zambia, Father K. S. Mwenda, and members of the United Church of Zambia, the Salvation Army, the Baptist Church, the Reformed Church, the Apostolic Mission of Faith, the Church of the Nazarene, the Anglican Church, the Brethren in Christ Church, the Holy Spirit Church, and others.

The meeting was opened by the chairman of the local branch of the Christian Council of Zambia, Father D. K. Simfukwe. Addresses of greeting were delivered by Metropolitan Sergiy, Senior Presbyter of the All-Union Council of Christians-Baptists, S. I. Nikolaev, and the Rev. E. Ya. Mesters of the Evangelical Lutheran Church in Latvia. Members of the delegation answered numerous questions.

During the meeting all those present sang Psalms, then a choir of the Re-



Metropolitan Sergiy with members of the delegation, Father Francis Makambe and Ms. Edith Mutale

formed sang several canticles, and our Orthodox participants—the troparion for the Ascension and the Lord's Prayer.

With brotherly Christian love we took our leave of our hospitable hosts.

On the next day, the members of our delegation were received at the headquarters of the Christian Council of Zambia in Lusaka. Metropolitan Sergiy spoke at the meeting, and answered the questions put by the leadership of the Christian Council of Zambia.

In his response, a representative of the Christian Council of Zambia, F. Simuchoba, thanked Metropolitan Sergiy for his brotherly greeting and good wishes to the Christian Council of Zambia and spoke about the work of this unique ecumenical organization of the Christian Churches of Zambia.

In the evening, the President of Zambia, Dr. Kenneth Kaunda, gave a big reception at his residence in honour of the ecclesiastical delegation from the USSR. The reception was attended by representatives of the party and government of Zambia, President of the Christian Council of Zambia F. Simuchoba, General Secretary of the CCZ Father K. S. Mwenda, other leaders of the council, and representatives of Churches and religious associations of the country.

Also present at the reception was V. G. Solodovnikov, Ambassador Extraordinary and Plenipotentiary of the USSR to Zambia.

President K. Kaunda delivered a lengthy speech: "I am glad to greet you and the delegation from the USSR, headed by you," said the president, addressing Metropolitan Sergiy. "We hope that this visit will open to us a new way of cooperation. Our Creator, Almighty God is the Source of love... We should meet oftener..."

In his reply, Metropolitan Sergiy of Odessa and Kherson said: "We are living in an age when contacts and cooperation among all Christians are especially necessary. We cannot lock ourselves within our Churches. We are embarking upon a wide road of communion and our Christian Churches are entering into this communion with our own traditions. We trust God will bless our intentions."

Then spoke the President of the CCZ F. Simuchoba, and the assistant general secretary, Father F. Makambe.

The reception was televised in the evening of the next day in the "News" hour.

Saying goodbye to us, President K. Kaunda expressed satisfaction with our visit to the country and called it a success.

On June 7, Sunday, we attended the divine service in the Reformed church which lasted from 10 am. to 2 p. m. During the service there was a Baptism; the rector of the church, Father R. K. Firi, delivered an address of welcome. Among the people attending the divine service were representatives of the local committee of the Christian Council of Zambia.

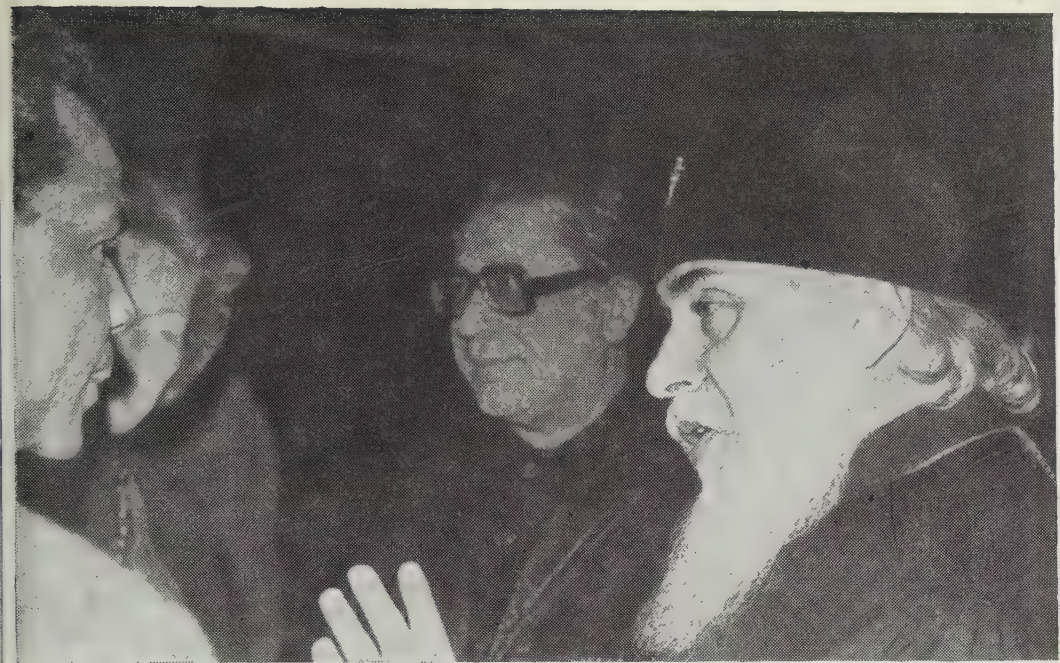
After dinner, our delegation took part in the ecumenical service held at the Anglican Church of the Holy Cross. Present were Christians of various denominations.

On June 8, our delegates visited a women's Christian organization. Here girls and women are taught to sew, knit, and keep house.

Before the meeting in the hall, the girls sang hymns. Metropolitan Sergiy greeted the gathering on behalf of the Christians of the USSR, and spoke about the impressions he had gained from the spiritual life of Christian Churches and people in Zambia and wished the women of Zambia God's help in the work of education and to overcome the difficulties standing in the way.

Then a member of our delegation N. S. Bobrova, spoke about the path of cultural development covered by the Soviet women after the Great October Socialist Revolution. In conclusion N. S. Bobrova greeted all those present and wished them success.

Afterwards, Metropolitan Sergiy and the members of the delegation paid a visit to the Catholic Archbishopric of Lusaka. Because Archbishop Emmanuel Milingo was away we were received by his secretary, who told us about the activities of their archbishopric over a cup of tea. Vladyka Sergiy asked the secretary to convey the greetings and best wishes of our delegation to Archbishop Emmanuel Milingo.



Metropolitan Sergiy with Metropolitan W. Kh. Makhulu of the Anglican Church in Botswana at the Gaborones Airport

Then our delegates saw the small house in which President Kenneth Kaunda had lived during the struggle for the independence of Zambia.

After this we went to the Christian Communication Centre where the director told us that the Russian Orthodox Church was of special interest to the workers of the centre, for she had a great history and a rich cultural heritage. "In your Church," he went on to say, "there are ideas that attract men to God, Whom we all serve."

After inspecting the Communication Centre, Vladyka Sergiy was asked to give an interview for the radio in the department of sound recording.

Then we visited the building of the Young Women's Christian Association and inspected its small library.

In the evening of June 9, V. G. Solodovnikov, Ambassador Extraordinary and Plenipotentiary of the USSR to Zambia, gave a big reception in honour of our delegation. Present were leaders of the Christian Council of Zambia, prominent religious figures, and also representatives of the diplomatic corps in Zambia.

At the reception, Ambassador, V. G. Solodovnikov, Metropolitan Ser-

giy of Odessa and Kherson and the President of the Christian Council of Zambia, F. Simuchoba, delivered speeches.

At the end of the reception, the new colour film in English: "The 60th Anniversary of the Restoration of the Patriarchate in Russia" was shown.

On June 10, our delegation left for Gaborones, the capital of the Republic of Botswana. After a four-hour flight we were met at the airport of Gaborones by representatives of the Christian public of Botswana: Father D. Lifoko, President of the Christian Council of Churches of Botswana (CCCB); the Rev. Bury (Reformed Church of Denmark); representatives of the Anglican Church—the Archbishop of Gaborones Metropolitan W. Kh. Makhulu; the Dean of the Anglican Cathedral of the Holy Cross, Father M. Molale; Father Colin Leslie; Father P. Makhupela; the director of the Committee of Christian Service, Joel Gobe; General Secretary of the Christian Council of Churches of Botswana, Churchill Cape; Bishop P. Robinson of the Lutheran Church in Botswana and a representative of the Roman Catholic Church Monsignor B. Setlalekgossi.

Present also was M. N. Petrov, Ambassador Extraordinary and Plenipotentiary of the USSR to Botswana, and other officials of the Soviet Embassy.

On the next day, our delegation was received by the President of the Republic of Botswana, Dr. K. Masire. The reception was attended by members of the government and other officials, the leaders of the Christian Council of Churches of Botswana, the Ambassador Extraordinary and Plenipotentiary of the USSR to Botswana, M. N. Petrov, and representatives of the press and national radio. Addressing President K. Masire, Metropolitan Sergiy said in part: "We thank you for the opportunity given us to visit your remarkable country. We also thank the Christian Council of Churches of Botswana for their attention to our delegation. We are striving for Christian unity, and therefore we hope that our visit will be beneficial for the Christian Churches of the USSR and the Christian Churches of Botswana."

In his response, President K. Masire welcomed Metropolitan Sergiy and the members of the delegation to Botswana. "We appreciate your visit," he said.

Then our delegation went to the meeting at the headquarters of the Christian Council of Churches of Botswana. Present at this meeting were Father D. Lifoko, Chairman of the CCCB Ch. Gape, General Secretary; the Archbishop of Gaberones Metropolitan W. Kh. Makhulu of the Anglican Church; Bishop P. Robinson of the Lutheran Church in Botswana; the Dean of the Anglican Cathedral of the Holy Cross, Father M. Molale and his assistant, Father C. Leslie.

In his speech, Metropolitan Sergiy spoke about the life and work of the Russian Orthodox Church and other

Christian Churches in the USSR, and about the active participation of the members of Christian Churches in peacemaking.

In his response, the President of the CCCB, Father D. Lifoko, informed the guests about the activities of the Christian Council of Churches of Botswana and the problems that have to be solved by the council together with the government and people of Botswana.

Then Senior Presbyter S. I. Nikolaev told them about the activities of Evangelical Christians-Baptists and gave the Christian Council of Churches of Botswana an issue of their journal *Bratsky Vestnik*.

Then Metropolitan Sergiy and the members of the delegation answered questions.

In the afternoon, our delegation visited a Catholic church, where we met the rector Monsignor B. Setlalekgosile and also the Centre of the Fellowship of Menonite Society.

In the evening, an ecumenical divine service was held in the Gaberones Anglican Cathedral Church of the Holy Cross; it was led by the Head of the Anglican Church of Central Africa, the Archbishop of Gaberones Metropolitan W. Kh. Makhulu.

The divine service was attended by representatives of various Christian Churches and religious associations of Botswana.

Monsignor Boniface Setlalekgosile read a Roman Catholic litany of thanksgiving in which God was thanked for the meeting with Christian brethren from the Soviet Union. The head of the delegation, Metropolitan Sergiy, addressed those present with a speech of greeting.

Afterwards all the officiants at the divine service, representing various

confessions, met in the hall of the local branch of the YWCA.

On the next day, June 12, the delegation visited the building of the Theological Correspondence College of the Union of Christian Churches of Botswana. The principal of the college told us about its purpose and the conditions of study in it. Then Vladyka Sergiy delivered a speech. He thanked them for the kind words and greetings addressed to our delegation, and then told them about the theological schools in the USSR.

That same day we visited the village of Manians, which has a cooperative farm. Harvests are gathered 3 to 4 times a year. After inspecting plots of land we went to their local church.

In the evening, after our return to Gaberones, the film: "The 60th Anniversary of the Restoration of the Patriarchate in Russia" was shown at the Soviet Embassy; present were embassy officials, representatives of the clergy, leaders of the Christian Council of Botswana, representatives of communities.

On June 13, our delegation returned to Lusaka, the capital of Zambia.

On June 14, Holy Trinity Day, Metropolitan Sergiy celebrated Divine Liturgy in the Greek Church of St. Mary Magdalene, Equal to the Apostles (Alexandrian Patriarchate), assisted by the rector of the church, Archimandrite Meletios Kumbanakis, Archpriest Viktor Petlyuchenko, Protodeacon Anatoliy Shapoval, and local clerics.

The Liturgy was celebrated in Greek and Church Slavonic. The divine service was attended by a great number of believers. Apart from the Greek parishioners, there were representatives

of the Christian Council of Zambia, headed by its chairman, F. Simuchoba, and representatives of a number of embassies and consulates.

After the divine service, the rector, Archimandrite Meletios Kumbanakis, and the Consul General of Greece in Zambia, A. Aphenidulis, cordially greeted the guests. Metropolitan Sergiy spoke in response and presented souvenirs and gifts to representatives of the Greek community in Lusaka; Archimandrite Meletios was presented with an ornamented cross in prayerful memory; to the Greek parish Metropolitan Sergiy gave sacred vessels; the Consul General A. Aphenidulis and members of the Executive Council of the Greek parish received souvenirs. A reception was held in the grounds of the church.

June 15 was the last day of our stay in Zambia.

The Ambassador Extraordinary and Plenipotentiary of the USSR to Zambia V. G. Solodovnikov gave a dinner in farewell to our delegation.

In the evening, we left for our homeland.

Before taking off, Metropolitan Sergiy gave an interview to the reporters of the newspapers *Daily Mail* and *Zambia Times*.

We trust that the visit of the ecclesiastical delegation from the USSR will serve to strengthen fraternal relations between the Christian Churches and religious associations of the Soviet Union and the Churches of Zambia and Botswana and to promote friendship and cooperation between our countries and peoples.

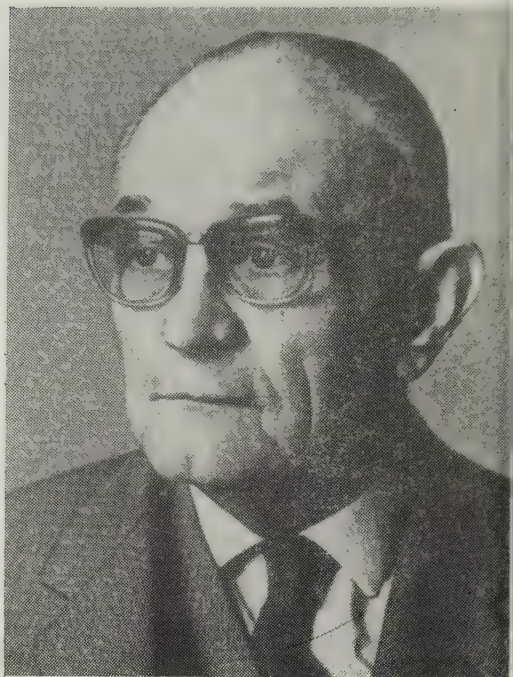
Archpriest Viktor PETLYUCHENKO

The Rev. Dr. Martin Niemöller Turns 90

January 14, 1982, was the 90th birthday of the Rev. Dr. Martin Niemöller of the Evangelical Church, a prominent West German religious and public figure and the winner of the International Lenin Prize "For the Promotion of Peace Among Nations."

Dr. Martin Niemöller enjoys recognition as a prominent religious figure, an active participant in the ecumenical movement and a leading peace champion. In one of his public statements he formulated his stand for peace in the following words: "In our day the end has come for policies involving the use of force and the abuse of power; now our programme, whether we like it or not, must be a programme of peace" (*JMP* No. 1, 1972, p. 43).

The Rev. Dr. Martin Niemöller began his ecclesio-social activities with statements against the persecutions of Jews in the Third Reich. As a Christian and a true minister of God he could not help but struggle against Hitler's regime. Guided by the spirit of the Gospel truth and love, he used the pulpit to expose and denounce the misanthropical essence of the policy of the Nazi regime. When World War II began and the Nazis were already sowing death in various countries, Dr. Martin Niemöller became an active member of the anti-fascist movement and a prominent supporter of the Confessing Church in Germany, which was the stronghold of anti-Nazi resistance. For his anti-fascist activities Dr. Martin Niemöller was sent to a concentration camp. But even there he kept up his struggle. It was behind the barbed wire of the Dachau concentration camp that the ecumenical activities of Dr. Martin Niemöller began. In 1944, on Christmas Day, he held a service for the inmates



of six nationalities belonging to different Christian confessions.

After the defeat of Nazi Germany, Dr. Martin Niemöller signed in October 1945, together with other leaders of the Evangelical Church, the Stuttgart Declaration of Guilt, which admits responsibility for the war and that the people of Germany and their spiritual leaders failed to show enough courage to prevent the war and did not pray fervently enough as required by firm faith and selfless love. Since 1946, the Rev. Dr. Martin Niemöller has been an active participant in all the major ecumenical meetings.

In January 1952, Dr. Martin Niemöller who was then President of the Evangelical Church in Hesse, FRG, paid an ecumenical visit to the Russian Orthodox Church during which he became thoroughly acquainted with her life and activities. He was the first among the ecclesiastical leaders of the

FRG to do so. "My visit to Russia," wrote Dr. Martin Niemöller in his New Year letter, "coincided with the celebration of Russian Christmas. Every year the whole of Christendom gathers around the Babe lying in the Bethlehem manger: Jesus Christ comes to us, our Lord and Saviour! He becomes our friend and Brother and takes upon himself the whole burden of our sins. The Gospel proclaims unto us the good tidings of great joy; God is with us: whom should we fear!? And at this time we are united in fraternal friendship, and Heaven descends upon earth and the peace which is dreamt of by all mankind is realized; the peace we set our hopes by and for the sake of which we all labour!" (*JMP* No. 2, 1952, 22).

The ecumenical activities of Dr. Martin Niemöller are inseparably linked with his efforts for peace and peaceful coexistence of states with different social systems. Well known are his numerous speeches urging general disarmament, against aggressive US and NATO plans, and against siting nuclear weapons in Western Europe in general and in the FRG in particular. The fruitful activities of Dr. Martin Niemöller over many years in the Christian Peace Conference and the World Peace Council have received worldwide recognition, just as his ecumenical work in the World Council of Churches and the Conference of European Churches. At the same time we cannot picture Dr. Martin Niemöller separately from the destiny and interests of his own country whose future he considers as

indissolubly linked with the future of all mankind. That is why he is steadfastly struggling against those who are nurturing militarism and revanchism, and this often leads to conflicts with certain secular and ecclesiastical circles in his own country. In a tribute to the Rev. Dr. Martin Niemöller on his 80th birthday (*JMP* No. 1, 1972, pp. 42-43), Metropolitan Nikodim of Leningrad and Novgorod wrote: "Both in peacemaking and in ecumenism the Rev. Martin Niemöller acts as an incorruptible witness of and participant in the developments of his time, as a tribune of his contemporary society, as a man with a big heart, a man of insight and strong will."

As a man who experienced the horrors of two world wars, the Rev. Dr. Martin Niemöller is doing all he can to save his own country and other countries of Europe and the whole world from nuclear catastrophe.

Solidarity of all humanity and Christians is the basis of Dr. Niemöller's activities which are completely dedicated to serving contemporary mankind.

On Dr. Martin Niemöller's 90th birthday his numerous admirers in the Russian Orthodox Church convey to him their sincere congratulations and prayerful wishes of good health and God's help in his work, and hope that his great life experience, the authority he has won in Christendom and throughout the world, as well as his indefatigable spiritual energy will continue to serve the cause of peace and Christian unity.

N. PARUSNIKOV

Dr. H. J. Held's Visit

From September 2 to 15, 1981, Dr. Heinz Joachim Held, President of the Department of External Church Relations of the Evangelical Church in Germany (FRG), visited the Russian Orthodox Church. He was accompanied by Oberkirchenrate J. P. Heidinsfeld, the Rev. H. Ome and the Rev. Dr. Röpke, Head of the Evangelical Academy in Tutzingen.

The guests from the FRG were in Moscow, Zagorsk, Leningrad, Tallinn, Riga, where they got acquainted with the religious, public and cultural life of these cities. They visited numerous Orthodox churches, monasteries, convents, and theological schools.

In Moscow, Dr. H. J. Held and his companions went to the Department of External Church Relations where they met and talked with its deputy head, Archbishop Platon of Sverdlovsk and Kurgan, and Dr. A. S. Buevsky, Executive Secretary of the DECR.

Dr. H. J. Held and his companions were received by Metropolitan Yuvenaliy of Krutitsy and Kolomna in his chambers at the Novodevichy Convent, as well as by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department.

While in Moscow, the guests met the leaders of the All-Union Council of the Evangelical Christians-Baptists and attended a prayer meeting.

The guests paid a visit to the Council for Religious Affairs of the USSR Council of Ministers where they met Vice-Chairman P. V. Makartsev. At the House of Friendship they were received

by E. V. Ivanov, Vice-Chairman of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries.

His Excellency A. Meier-Landru, Ambassador of the FRG to the USSR, gave a luncheon in honour of Dr. Held at his residence. Among those invited were Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, and deputy heads of the DECR—Archbishop Platon of Sverdlovsk and Kurgan and Bishop Iov of Zaraisk.

Dr. Held visited the Moscow and Leningrad theological schools, where he met members of the teaching staff and students. In the Leningrad Theological Academy the guests were received by the rector, Archbishop Kirill of Vyborg.

In Tallinn, Dr. Held was received by Metropolitan Aleksiy of Tallinn and Estonia, and in Riga—by Metropolitan Leonid of Riga and Latvia.

On the eve of his departure, Dr. Held was received by His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the DECR, who was present during the audience.

That same day, Metropolitan Filaret gave a farewell reception in his residence. During the function matters concerning the fraternal relations between the Russian Church and the Evangelical Church in Germany (FRG) were discussed. Archbishop Platon, Deputy Head of the DECR, was also present.

The Moscow Meeting of Church Publicists

Executives of the Ecumenical Workshop for Information in Europe (EWIE) and the World Association for Christian Communication (WACC/Europe and WACC/Global) met in Moscow from September 28 to October 6, 1981, at the invitation of the Russian Orthodox Church.

The joint sessions of executives were the first in the history of mutual relations between Christian communicators. The questions on the agenda included development prospects in ecumenical relations, urgent tasks facing ecclesiastical publicists today and their responsibility for the destiny of the world, as well as other problems of mutual interest.

The participants in the sessions included from the EWIE: the Rev. Dr. Zoltan Aranyos (Hungary)—the chairman; Henk Kouwenhoven (Netherlands)—vice-chairman; Gerhard Johann (GDR)—executive secretary; Karol Karski (Poland)—member of the Executive Committee; Archbishop Pitirim of Volokolamsk (USSR)—member of the Executive Committee; from the WACC/Europe: the Rev. Dr. Michael de Vries (Netherlands)—chairman; Ms. Murri Selle (FRG)—executive secretary; Bernard van Baalen (Switzerland)—treasurer; Dr. Hans-Wolfgang Hessler (FRG)—director of the Evangelical Press Service; James Keegan (Great Britain)—director of the School



Business session of the three executive committees in the Publishing Department of the Moscow Patriarchate



Christian publicists in the Dormition Cathedral of the Trinity-St. Sergiy Lavra

of Communication at the Holy Trinity and All Saints College of Leeds University; Dolf Rindlisbacher (Switzerland)—Cinema Service of the Evangelical-Reformed Churches of German Switzerland; from WACC/Global: Dr. Hans Florin (Great Britain)—general secretary; Neville Jayaweera (Canada)—associate general secretary. Also taking part in the joint sessions of the executives were Friedrich König (Switzerland)—editor-in-chief of the IWF Information Service and permanent adviser of the EWIE Executive Committee; Eduard Abel (Switzerland)—chairman of KALME; the Rev. Dr. John Blauck (Switzerland)—director of the WCC Department of Communication; Prof. K. M. Komarov (USSR)—member of the CEC Consultative Committee.

Most of the working sessions were held in the conference room of the Publishing Department of the Moscow Patriarchate. On October 1, 1981, prayers were said in the chapel before the opening of the joint sessions of the executives of the EWIE, WACC/Europe and WACC/Global.

On October 2, the Christian communicators were present at a press conference held at the end of the International Inter-Religious Meeting of Religious Workers conducted in response to an appeal by His Holiness Patriarch Pimen of Moscow and All Russia to discuss ways and means of preserving and consolidating peace. Later in the day the participants were invited to His Holiness Patriarch Pimen of Moscow and All Russia to dinner.

On the following day, October 3, the sessions of the executives were continued in the town of Volokolamsk. In their sessions, the ecclesiastical communicators expressed the hope that, by Divine Providence willing, a time would come when the international and Church press would be discussing not East-West or North-South relations which were causing growing anxiety in the world concerned for the future of mankind but how East and West, North and South, acting in cooperation with each other and all together, would direct their will towards building the kind

world in which Jesus Christ wanted to see all of us dwelling.

The speeches of the publicists were imbued with a spirit of trust and mutual understanding and a sense of lofty Christian responsibility. The participants called it "the spirit of Volokolamsk". They stressed that the role of church journalists in the modern world, which stood in special need of God's help, should be considerably increased. The participants also took a common stand on other problems under discussion. They assessed their meeting in Volokolamsk as fruitful in many ways. During an interval between sessions, the executives went to see one of World War II memorials erected on the spot where 28 soldiers of the army of General Panfilov had stopped the enemy tanks advancing on Moscow. The Christian communicators from various European countries listened in silence to the moving account given by Archbishop Pitirim about the bitter fighting in the Volokolamsk area and the selfless feat of the Soviet soldiers defend-

ing Moscow. Archbishop Pitirim laid flowers at the foot of the memorial near the Dubosekovo Station.

On October 4, the participants visited the Trinity-St. Sergiy Lavra. They were shown the theological schools of the Russian Orthodox Church located there, had meetings and discussions with faculty members and the brethren and attended a divine service in the Dormition Cathedral of the Lavra. On their return to Moscow in the evening, they visited the mosque, the Roman Catholic Church of St. Louis, the prayerhouse of the Evangelical Christians-Baptists, and the synagogue.

On October 5, the participants had a talk with Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe and Head of the Department of External Church Relations of the Moscow Patriarchate. Metropolitan Filaret gave a dinner in honour of the guests at his residence in Serebryany Bor.

On October 6, the participants in the meeting gave a press conference for



Participants in the Moscow meeting at the Memorial to the 28 Soldiers of General Panfilov's Army near Volokolamsk [Dubosekovo Station, the village of Nelidovo]



Press conference for Soviet and foreign journalists in the assembly hall of the Publishing Department of the Moscow Patriarchate

Soviet and foreign correspondents at the Publishing Department of the Moscow Patriarchate.

The participants in the meeting expressed a desire to meet the officials of the Council for Religious Affairs of the USSR Council of Ministers. During their meeting on October 6 with P. V. Makartsev, the vice-chairman, the Christian communicators asked him to convey their gratitude to the Soviet government for the hospitality accorded them in this country.

During the meeting the participants analyzed three areas of activity of Christian communicators: internal Church life, social life, and international relations. They also noted the difficulties of their service resulting from complicated external factors and from the lack of coordination among communicators. It was pointed out that the time had arrived to find ways of pooling the mass media facilities used by Christian communicators and pooling their efforts in demonstrating to broad public circles the importance of ecumenical principles.

It was noted that the Ecumenical Workshop for Information in Europe, an organization of journalists and the World Association of Christian Communication, which make wide use of radio broadcasting, television and cinema, should extend their activities, coordinating their efforts with those of similar organizations in order to develop and improve their working methods.

The participants were unanimous in their view that the means at the disposal of Church publicists should be used to promote ecumenical contacts, consolidate the climate of good will and trust among Christian Churches and between Christians and the secular world. Christian communicators felt that they were called upon to serve people—both believers and non-believers. They recognized their great responsibility in resolving the task of primary importance—helping people to live in the world.

The participants noted in their papers the responsible role of Christian communicators during the preparations for



The Meeting of European Christian Publicists in Moscow, September-October 1981. Archbishop Pitirim of Volokolamsk and the guests in the Church of the Nativity of the Blessed Virgin in Volokolamsk

the 6th General Assembly of the World Council of Churches.

The participants agreed that Church publications should carry into the world information which was free of the notorious tendencies of the world press that fostered confrontation and generated tension in international relations.

The Christian communicators were unanimous in their desire to continue their joint work. They felt that it was important to seek ways of holding another meeting and discuss further the role of Christian publicists in helping to deal with the problem of disinformation.

The participants in the meeting set up a standing committee of senior of-

ficials of the EWIE, WACC/Europe and WACC/Global who would maintain constant business links among themselves.

The newly appointed committee was authorized to call in the near future a meeting of Christian theologians and publicists to consider the role of Church journalism in the development of theological thought.

The participants in the joint sessions of the executives of the three international organizations, who met in Moscow to discuss topical problems of their service, expressed their gratitude to the Russian Orthodox Church on whose behalf hospitality was accorded by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

Christmas Letter to Christian Publicists

Sisters and brothers, beloved in Christ,

On the eve of the Feast of the Nativity of Christ, recalling our meetings in Moscow, Volokolamsk and Zagorsk, I send you my greetings.

"The spirit of Volokolamsk"—the spirit of mutual understanding and cooperation which we have won and the lofty Christian responsibility witnessed at our meeting, induce me to write this letter to you.

In an atmosphere of fellowship we discussed the possibility of sending a Christmas appeal to Christian publicists all over the world, calling on them to unite their efforts with ours in fulfilling creatively our duty to God, to the Gospel proclaimed in the world, to our Christian conscience and to suffering mankind.

The powers, which are tearing apart the unity of the human race, are sowing seeds of mutual distrust: the people are in danger of losing the image of Jesus Christ impressed in them (cf. 1 Cor. 6. 15-19) because of the shoots of enmity that have sprouted.

Dear sisters and brothers, the manger of Bethlehem was not only the first hallowed place that had sheltered the God-Man, it was also the cradle of Hope above which sounded the angelic hymn of peace on earth and glory to God in the highest. The manger of Bethlehem is still the centre and the focal point of hope for Christians throughout the world in confidence-

building among men and in uniting opposing principles, so that the wolf and the lamb may graze together in green pastures (Is. 11. 6).

Making full use of the means at our disposal we must bring home to all the people of the planet the idea of the oneness of mankind, calling in the modern world is to create a climate of trust among nations. Relations among men must be founded on love and fellowship. This is commanded by God.

I call upon Christian publicists, and on religious and non-religious journalists, to awaken to their lofty duty and, irrespective of their political and ideological convictions, come out in defence of the spiritual values of universal significance, come out in defence of life.

I invoke peace and God's blessing on our common work, so that the Word of God may dwell in us abundantly (cf. Col. 3. 16), through our efforts peace be preached and established everywhere. In the ability to hear the Voice of God and carry it to men we find the supreme justification of our Church service.

May the New Year be a year of peace among nations and may it be marked by the good deeds of all men on earth.

May the grace of God be with us.

With love in Christ,

Sincerely yours,

Archbishop PITIRIM of Volokolamsk



Christian publicists in the Cathedral Square of the Moscow Kremlin. Left to right: K. Komarov, F. König, H. Florin, Ms. Murri Selle, the Rev. M. de Vries, N. Jayaweera, the Rev. Z. Aranyos, D. Rindlisbacher, B. van Baalen, J. Keegan, and an interpreter

The Society of the Future: Justice, Participation and Sustainability

The WCC Conference "Faith, Science and the Future", held in Boston (USA) in the summer of 1979 (for information on this conference see *JMP* No. 10, 19, p. 52), posed a pertinent question about uniting all the talents, strengths, training, hopes and aspirations of people on this planet in an attempt to solve the many burning issues of our time. By doing so, future generations could be assured of peace, security, justice and a level of "sustainability" in their lives which would make it possible to continue to develop on the earth and to progress towards perfection in an all-embracing way.

This question did not, as the conference material shows, have in mind the controversial topic of ideological convergence, but showed respect for different theological, philosophical and biological convictions. It promoted the very contemporary and vitally important need to concentrate thought and action on practical problems and ways and means of cooperation in the resolution of them.

An added stimulus to the conference was the pessimistic view of the West with regard to science and technology, where the uncontrollable use made of them in so-called "liberal" societies could have harmful consequences. The main consequence would be the dehumanization on the social and personal level that "homo sapiens" who was called upon to achieve non-existence and unconsciousness to rational development, to enable him to become a creator and inventor, *labourer together with God* (1 Cor. 3. 9) as the Holy Scriptures say. In addition to this, the appeal of the socialist society, with its optimistic views of the future, constituted a fairly weighty argument in favour of holding the conference and the topicality of its main theme "Faith, Science and the Future". A debate on the society of the future requiring a just, participatory and sustainable one, cannot ignore the pluralism of religious, cultural, racial, national, social, economic and political structures. It is not yet possible to study these ele-

ments with a view to finding some general unified scheme which will lead to some comprehensive rapid convergence. In any event, the presence of dissimilar contradictory ideological systems of development prevents any unified concept of the future world in its overall perspective. Therefore any ecumenical dialogue about the society of the future considers the latter as a society containing different structures but where justice, participation and sustainability prevail. This would seem to contain the key to the unity of mankind, which must begin and be inspired by basic principles of community where elements of solidarity and agreement must be sown, must gradually grow strong and broaden. Religious service to the world in the form of macro and micro diakonia, which in contemporary ecumenical terms is known as the "liturgy after the Liturgy" and of which the MIT Conference is an attempt, is without doubt a bridge between the concern for the unity of the Church and for the unity of mankind.

In the light of today's pluralistic society it is very necessary to think seriously of the danger of employing the type of analytical methods which lead to the isolation and conscious alienation of individuals or groups from human society. This happened not so long ago and has even remained in scientific, philosophical and theological speculation today. Pluralism, of course, implies a dialectic clashing of ideas and their practical implementation. But in the dialectics of tension, it is necessary to find a creative synthesis which, I believe, is the only way of promoting the movement of humanity towards development and perfection. A synthesis implies grasping facts and phenomena as a whole and not only emphasizing the details of seemingly incompatible elements.

In such a synthesis, any element of community in dialogue, any possible agreement in thought and practice are valuable. Particular opinions emphasizing specific details must not ignore or

screen any community or agreement which may exist.

Horizontal development of human society in the ecumenical terms of justice, participation and sustainability, which finds its expression in, for example, political programmes of peaceful coexistence and cooperation, in the relaxation of tension between nations, in the struggle against militarism, in the support of disarmament, etc. constitute just that area of universal community and agreement, which promotes the unity of the Church and inter-religious solidarity and points the way to the unity of mankind. The egoistic interests of individual political groups which destabilize this area of fundamental community and agreement must, therefore, be considered as the interests of egoistic particularism, which has a negative effect on the development and perfecting of the human species. In the final analysis they contradict each other and lead to the destabilization of economic, social and cultural values in political structures which practise particularism and egoism in their concepts and undertakings. There is no need to go further into these examples for they can be found every day in the Eastern and Western press.

Of course, it is true that community and agreement can often be attained also in closed groups which pursue particular interests; however, in liberation movements, in the political undertakings of individual states, in the economic policy of, for example, Comecon or even Transnational Corporations, such integration of interests is only justified insofar as they are commensurate with higher ideals of justice, participation and sustainability. In other words, when they take into consideration not merely private egoistic concerns but also macro concerns at a global universal level, and when they are inspired by humane ideals and the real good of each and everyone based on creative development and perfection.

A peculiarity of Christian awareness, as it is revealed in the ecumenical movement, is to examine facts and phenomena not only from a horizontal perspective but gradually to see the horizontal in the light of the vertical, i.e. from the perspective of the coming of

the Kingdom of God, of salvation accomplished in the world by the Holy Spirit through the Incarnate Word—Lord Jesus Christ, in fulfilment of the will of our Heavenly Father. Christian thinking and activity requires the intimate and all-embracing synergy of the Divine and the human in which the work of the Creator of the world comes manifest through the work of human beings, i.e. through “co-working” with God. This must be clearly proclaimed, despite objections from the secular world, and this is what the MIT Conference did. This proclamation does not necessarily require the agreement of adherents of other religions or of non-believers; it is an obligation and motive force only for Christians. Despite all its precision, this does in any way prevent Christians from understanding their brothers and sisters in this world who think differently; on the contrary, this promotes solidarity and cooperation with them in group works, so long as they are inspired by the high ideals of love and dedication which are the essence of the Christian Faith. In this sense “gathering together with Christ and in Christ” in the strength of the Holy Spirit and accompanying determination of Christians, in other words, the establishing and strengthening of genuine koinonía of the One, Holy, Catholic, and Apostolic Church, which is the missionary task of Christians described in *Thy kingdom come*, does not mean urgently converting the world to Christianity, and must not infringe upon freedom of thought and affairs of those outside the Church.

It affects, above all, each member of the Christian community, who is called to be a genuine Christian and by word to prove his faith. It affects the life of Christian communities in places where they must be genuine Church communities faithful to the teaching they have received, showing their brotherhood in action, with mutual commitment and love. It calls to service in this world both macro and micro. Thus the theme of the Conference at the MIT on “Faith, Science and the Future” and the resulting documents should be understood. This is how the forthcoming meeting in Melbourne on *Thy kingdom*

e should be understood. In uniting efforts to do good, in cooperating the resolution of urgent problems of world, Christians hear the summon-Voice of God and the voice of the science of men of good will inside Church and outside of her and are silent to them both. Is it not in this "middle" area of practical community a practical agreement that the impulse for the unity of the Church and the unity of mankind can be found?

From the above it is possible to interpret the components of a just society: justice, participation and sustainability. This will make a specific-Christian interpretation, but will not exclude the others, i.e. Buddhist, Hindu, Muslim, or Judaic religious interpretations, as well as secular interpretations, especially those inspired by ideas of scientific socialism, but also requires a relevant contribution for a deeper and wider universal concept.

At the meeting of the Central Committee of the WCC in Jamaica in January 1979 a document was presented by the Advisory Committee on a "Just, Participatory and Sustainable Society", which aroused criticism from many sides. The latter showed that the issue was not a simple one and cannot be solved easily and unilaterally. This document as it was presented to the WCC Central Committee was also presented to members of the World Mission Conference for analysis, apart from the Central Committee. As can be seen from the above, the contents of the document have much in common thematically with what was studied at the conference.

It would seem most appropriate in the interpretation of the components of the SS to start with "sustainability", which is translated freely into Russian "stability of life".

The term arose when the problem of diminishing resources and environmental pollution was faced. Therefore in the above-mentioned triad it was placed last. A deeper ecumenical discussion has revealed the need for a deeper understanding of sustainability, which, in the final analysis, in our opinion, placed in a priority position and not merely as a "condition" of justice and participation, but as a principle of

existence and development on our planet, which theological analysis confirms.

Fullness of life is the key to an understanding of the term "sustainability". This theme, from the biblical point of view, can easily be confirmed by reference to, for example, the Word Himself: *In him was life; and the life was the light of men* (Jn. 1. 4). The Gospel According to St. John as a whole should be borne in mind when Christians think about life in general, life with Christ and eternal life. Christian teaching is itself a hymn to life, for the ultimate goal of Christian achievement is eternal life through the resurrection.

But the value of life can also be proved pragmatically, through science. According to Teilhard de Chardin life is a boundary which all creation as it evolves yearns for; it sometimes arises in the most unlikely conditions, uses in its development the most difficult situations and tenaciously maintains itself in its search for perfect form. In the final analysis it reveals itself in human consciousness and becomes creative, in the co-working with the Eternal Father Who bears Life in Himself.

Life, as can be seen from the Holy Scriptures and as scientific observation certifies, cannot remain in a steady situation of peace; it needs to be developed and perfected. Otherwise there is illness, deformation and death. Metropolitan Paulose Mar Gregorios is probably right when he says that life and death are "two sides of the same coin"; we would have expressed ourselves differently, and said that death is only justified when it gives to shrubs and flowers new life, when it is only a shadowy smear in the painting of the revolving spiral of unending life, reaching out for greater perfection.

Therefore sustainability must be examined in the dynamics of development and perfection, in the transformation process of a less developed form to a more developed one, even if this term is attributed simply to nature, resources and so on. It applies especially to human society; it is sustainable in the process of development. The question is that development should be balanced and just; with regard to any group of

human beings and to each individual person.

Hence, when it is a question of quality of life, of limitation of growth, of care regarding the use of scarce resources, balance and justice in development should be borne in mind. Man in his egoistic, sinful concerns may, of course, develop a consumer model of his existence, something which we unfortunately can observe in life today, but in the final analysis he must realize that pure consumerism is a corruption of himself and of all that surrounds him. Creative production and over-production must put a stop to consumerism and be a stimulus to development. Demand may be excessive and thus be in danger of exhausting resources and creating an unhealthy situation. An understanding of this leads to restraint and modesty of demand, which in its turn affects production also, and consequently also man's economic attitude to husbandry and cultivation. The production and demand of some human groups nowadays frequently serve to exploit and impoverish other human groups. This is the West's social problem and in this lies the political and economic task of developing countries. Is not the class struggle of oppressed social classes in developed capitalistic countries, therefore, just; is not the liberation movement just; is the struggle against racial discrimination not just; are not the demands of peoples and nations of the Third World for a New International Economic Order just? Are not, therefore, the WCC programmes to combat racism, to support movements and Churches of the poor, to eradicate hunger, sickness and other negative aspects of the unequal and inadequate development today just? If science and technology develop unilaterally and sometimes remind one of a cancerous tumour, especially as regards militaristic programmes, if the resources of the earth are pitilessly and thoughtlessly spent to satisfy the ever-increasing appetites of Transnational Corporations and military ventures, if resources are ladled out from the stores in the Third World without the slightest concern about what these countries will do tomorrow, when they are more concerned about their own economy, is not the

appeal of the MIT Conference to put an end to radical injustice, by cooperating between all men of good will, believers and non-believers alike, scientists and laymen, to promote balanced development, which would be just and which would provide fullness of life for all and each with a view to perfection, just.

For Christians, sustainability means above all fullness of life on a vertical dimension; i.e. the implementation of spiritual koinonia with God, in Christ and the Holy Spirit and, hence, fullness of life in the God-established institution of salvation—the Church, the Head of which is Christ, the strength of which is the gift of the Holy Spirit, and the fraternal linking of which is not only institutional and administrative, but also corporative in a genuine catholicity, in the relationships of community, agreement and conciliarity, and the basis of which is faith, hope and love, with a style of life defined by the Gospels. When we say “above all” we do not mean a spacial or temporal, quantitative fullness, but qualitative fullness, fullness of life on a horizontal dimension, which implies solidarity with the whole human race, full participation in all the phenomena of the life of mankind, service to it, cooperation with it, and Christ's self-knowledge, which makes everything dependent upon God. In other words, the vertical dimension is only genuine Christianity when there is a profound feeling of a link based on faith, hope and love with one's neighbour. Horizontally, when it sees its own fullness of life in the fullness of life of all surrounding it, when its own salvation cannot be considered apart from the salvation of the world. Hence sustainability for a Christian is like a canvas on which is painted the unity of the Church and the unity of mankind in the fullness of spiritual and physical life while at the same time caring about the harmony of this dual unity with the fullness of existence of the whole creation wherever the Christian comes into contact with it, on the earth or in the cosmos.

Thus “sustainability” crosses the frontiers of the simple instrumental means of achieving justice through participation. For a Christian centred on Christ it is the *way, the truth, and the life* (Jn. 14. 6) and, at the same time

ng into account the historical reality
development of the human race in
natural surroundings, it calls for
wth, development and the perfection
existence and life in all its aspects,
posing fullness at each threshold
ssed and perfect fullness as regards
end of all things *when God will be
in all* (1 Cor. 15. 28).

With such a concept of "sustainabi-
" the problems of the environment,
d, natural resources and population,
should and can be resolved. The
rgy crisis, for example, could be
olved by using alternative sources
energy; by developing the desert and
Antarctic, by adapting seas and
ans for the use of humankind, it
uld be possible at least in the
eseeable future to resolve the popula-
n problem; the protection of the ani-
l and plant worlds is a question of
elligent coexistence of the biosphere
h a balance between renewal and
ntrol; fresh water and sufficient food
merely technical matters. Science
d technology must help to resolve all
se and other problems affecting
ankind. The most important thing is
*strengthen the spirit of life and the
ll to live* and, in this connection, to put
end to international tension and the
netic arms race, to introduce more just
ictures of social and economic growth
d to take other measures able to
tablish justice and to provide con-
ous and responsible participation.
l this should be seen as one's duty to
od, to the human family, to each parti-
pant in the process of development of
s own consciousness, to nature and to
other earth.

Again and again it is necessary to
phasize that Christian awareness,
hich brings to the world view the
etrating spiritual reality of the
odhead, which can only be understood
rough faith and love, hoping for its
rtial reflection in reason through the
velation, the Providence and the fruits
the Spirit (otherwise this is not
ossible as the spiritual reality of the
odhead is of quite another kind than
e reality of the world, given to us as
n experience and opened up to scien-
fic research), is guided also by under-
standing, study, the experience of this
emporary earthly existence and in this

instance it is the same as the awareness
of any thinking human being, who
accepts the earthly reality as an element
of the link between the visible, percep-
tible or scientifically provable facets of
the micro and macro cosmos. From this
come the possibility and need for coope-
ration in science, technology, culture
and in the social, economic and political
fields, so long as such cooperation is for
the benefit of all.

Such a conclusion is being drawn
from contemporary ecumenical discus-
sions on "a sustainable society", parti-
cularly from the analysis of the docu-
ments from the MIT conference.

In practice the desire for cooperation,
in, for example, the preservation of the
environment, can be seen in the support
by the MIT Conference of the pro-
grammes of the Soviet Union which are
incorporated into the Constitution and
implemented in practice. The documents
of the recent Assembly of the Confer-
ence of European Churches in Crete bear
witness to this. The most convincing
argument is the support of members of
the Russian Orthodox Church and
believers of other Churches in the
Soviet Union, as well as of religious ci-
tizens of other socialist countries of
Europe, for the state programmes for
the protection of the environment, the
plant and animal world, and this can be
confirmed by looking at the religious
press and the discussions which are
going on nowadays in the socialist
context.

Pray God that this cooperation may
develop and be strengthened in the
name of life and general prosperity.

The concept of "justice" has already
arisen from the above. In ecumenical
discussions about a "just society" jus-
tice was placed as the goal and is applied
both to each individual person and to
the social, economic, political, religious
and other concerns of everyday life. It
is true that without justice positive de-
velopment is not possible; life without
justice is pitiful and unworthy of man-
kind. That is why the call to justice has
passed and now requires concrete action
to promote freedom from oppression,
exploitation, racial discrimination—in
short, it requires structural change in
most societies today, where injustice is
causing suffering. The greatest suffer-

ing occurs in developing countries where the injustice cries out to the heavens. In addition there is the injustice with regard to the environment and resources, which has already been mentioned.

Human rights is one of the aspects of this theme and this includes religious freedom.

While admitting that much of what has been said at the different ecumenical meetings and particularly the MIT Conference has been constructive, I would like to look at the problem of justice from a rather different angle. The human being in ecumenical discussions is often considered as the object of justice or injustice and from this the conclusion is drawn that structures are unjust or that societies are just or unjust, that relationships in the human family are just or unjust, either encouraging the individuality of the person or laying on him the yoke of bondage. In the light of the doubt thrown on such an approach would it not be appropriate to consider man as the subject of justice or injustice, i.e. as an active bearer of one or the other? You see, societies are composed of people and are not always objective set-ups, however necessary that is, and do not depend on the subjective role of human beings.

As regards the problem of human rights, this cannot be resolved merely by attributing to the individual whole groups of rights with everyone else being obliged to respect and support these rights, as was written in Pope John XXIII's famous encyclical *Pacem in Terris*. Everyone else, i.e. society, also has rights which the individual must respect and support. Hence the link between private and public law and also between the rights and obligations of each individual. Achieving a balance between the private and the public is certainly no easy task, but unless it is resolved it is not possible to talk of justice. The same can be said of religious freedom. Personal belief or non-

belief should be free to everyone—is freedom of conscience and there is no problem here. The problem arises when it comes to religious or non-religious freedom in the field of propaganda, in moral or amoral behaviour from the social point of view, in challenges to people who think differently whose conscience and whose freedom can thus be infringed upon.

Thus, in any concept of justice it is in our opinion, essential to include dimensions as it arises in different situations: one to oneself, to one's family, to one's neighbour, to society, to the nation, to the state, to the whole of mankind and on the vertical dimension, to God. Without this, ecumenical and any other efforts to procure justice will be comparative and deprived of the support which the individual seeker of justice looks for himself.

As regards social and political structures, whether they are just or not can first be decided only with difficulty by people involved in these structures. Secondly can only become familiar with compared with a number of other structures and orders, thirdly generally it depends on many reasons: on the tenor of life, on the level of development of the society, and on the ideological and religious motivation.

If we apply the above-mentioned mention of a subjective relationship it is possible to agree with the words of one of the ecumenical leaders, an Orthodox priest, who once said in a sermon that the most perfect political and social system, the most humane teaching, are worthless unless each member of the system or follower of the teaching does in his life live out the ideal contained in it, if he does not practice what he preaches and acts mainly for the satisfaction of his own egoistic desires, and not for the good of the people around him in any system and any teaching (doctrine).

Prof. N. A. ZABOLOTTI

(To be concluded)



Orthodox Prince St. Roman of Ryazan, Bearer of Sufferings

An article under this title written by Archbishop Simon of Ryazan and Kasimov was featured in the Russian edition of *The Journal of Moscow Patriarchate*, No. 11, 1979. Summary of the article is presented

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Old Ryazan, the ancient capital of Ryazan Principality, was situated 100 versts down the Oka River from the modern city of Ryazan, on its steep left bank. A major trade centre, Old Ryazan was also a hub of culture: various arts, ecclesiastical architecture and crafts flourished in it.

Ryurik Igorevich (†1237) became the prince of Ryazan in 1220. The end of his reign coincided with tragic events in the history of Russia.

The Mongol-Tatar invasion began in 1237. The Ryazan land was attacked by half a million invaders under the leadership of Khan Batu. On December 1, 1237, Ryazan was taken by storm and burned. The Horde ravaged and devastated the Ryazan land and advanced in a northwesterly direction, towards Moscow. Oleg Ingvarovich, the father of Orthodox Prince St. Roman, became Batu's prisoner. In 1252, Oleg Ingvarovich was released from the Horde after 14 years of captivity. Little information has survived about the events of the six-year reign of Oleg Ingvarovich. All that is known is the mention made in the chronicle of the fact that in 1257 Tatar census takers came and registered the population of Ryazan, Suzdal, Ryazan and Murom lands, with the exception of the clergy. In the following year, 1258, Prince Oleg died, having taken the schema vows before his death.



Orthodox Prince St. Roman ascended the throne on March 20, 1258. The year St. Roman was born is unknown. It is surmised that he was born not long before the Mongol-Tatar invasion, i. e., prior to 1237. In keeping with princely custom, his parents gave him the Slavonic name Yaroslav, in memory of the forefather of the Monomakh family. Yaroslav was given the name Roman at Holy Baptism. It is not known how Roman survived during the Tatar invasion. There exists the supposition that he took refuge in Murom along with Bishop Evrosin of Ryazan.

Roman received a predominantly religious education. The beginning of wisdom—the fear of God—was laid in the foundation of his life through the reading of religious books, parti-

cularly the Gospel and the Psalter. The humble youth burned with love for Christ and was suffused with deep sympathy for the suffering. St. Roman saw the dishonesty of the barbarians and became convinced that the Christian Faith surpassed all, and spoke joyfully of himself: "I am a Christian, and the Christian Faith is indeed holy." From his young years the future Prince of Ryazan stood out for his faith, piety, tolerance, magnanimity, love of his country and complete dedication to the will of God.

When St. Roman ascended the throne, the vast Ryazan Principality virtually lay in ruins as a result of the Tatar raids. Orthodox Prince Roman Olegovich accepted it relying solely on Divine Providence, and, during the difficult 12 years of his reign (1258-1270) was able to preserve the principality from further devastation. Once an irate Mongol tax collector, whom St. Prince Roman evidently kept from perpetrating violence while collecting tribute, reported to Khan Mengu-Temir that the Prince of Ryazan was denigrating the great khan and his faith. The khan became incensed and ordered St. Roman to appear immediately before the Horde.

The Orthodox prince had a premonition of what awaited him in the Horde; for this reason he divided the property of his principality among his sons before he left. The chronicles have preserved the Account of the Sufferings of St. Roman in the Horde, how the Russian prince indignantly rejected the proposal to betray his Faith, and was martyred.

The day of St. Roman's martyrdom—July 19, 1270—is remembered always by posterity. Contemporaries called him a new martyr, a blessed prince. It was then that the Holy Church canonized him; she celebrates the Feast of Orthodox Prince St. Roman on July 19. His name has long been included in the menologion.

Tradition has it that the sacred remains of St. Roman, the Martyr of Ryazan, were secretly taken to Old Ryazan and there committed to earth with fitting honours. The place of interment is unknown to this day.

Revering the memory of Orthodox Prince St. Roman, our forebears have left us his image on icons as a priceless legacy. In the Seminary Church of St. Vladimir in the city of Ryazan there is a full-length icon in the iconostasis of the side-chapel of the Theotokos of the Holy Hierarchs, in which his right hand is depicted making the final motion of the Sign of the Cross, the left holding a scroll with an image of the church and the inscription: "I am a Christian, and the Christian Faith is indeed holy." His feet lie instruments of torture and an account of his suffering and death.

Today, in the sanctuary of the Ryazan Cathedral of Sts. Boris and Gleb there is a side-altar dedicated to Orthodox Prince St. Roman. A full-length image of St. Roman can be found on the left side of the right side-chapel of the Bogolyubovo Icon of the Mother of God. There is another image of the saint over the left clerostyle, next to the image of St. Basil the Great.

Every day during Divine Liturgy at the Lesser Entrance in addition to the church and ordinary troparia, a troparion is sung to the Bearer of Sufferings, St. Roman, in which he is glorified as a staunch confessor of the Name of Jesus Christ, as a fervent and zealous intercessor with God.

The life, work and feat of the Orthodox martyr, St. Roman, Prince of Ryazan, are a milestone in the history of our country. In the disastrous times of Mongol-Tatar devastation he was a wise statesman and a confessor and defender of the Christian Faith. Along with the other patriotic princes—Mikhail of Chernigov (feast day; September 20) and Mikhail of Tver (feast day; November 22) and many other nameless martyrs who suffered for the Faith and their country St. Roman, by shedding his blood, brought closer the day of the liberation of the Russian land from the Mongol-Tatar yoke for the memory of their exploits, sacredly preserved by the Russian people, later inspired and imbued with courage the Russian soldiers who emerged victorious in the Battle of Kulikovo.

400th Anniversary of the Death of St. Nikandr of Pskov

(† September 24, 1581)

The monasticism of Pskov was noted for its hermits, who retreated into the wilderness—into thick forests and secluded spots on the banks of rivers and lakes. They were purified by the Lord in His Heavenly visions (sticheron at Small Vespers the Service to St. Nikandr of Pskov). God's voice called them to take up their cross and follow after Christ in order to receive from Him the heavenly gifts. Having cleansed his soul through prayer and toil, the ascetic meekly offered these gifts to all men. At such times his solitude was broken, but his soul always conversed with the One. The traditions about ascetics who ascended to God not somewhere far and away, in the arid deserts of Egypt and Palestine, but in the native land of Pskov, were handed down with awe and veneration from generation to generation by word of mouth. For many centuries it was a cherished dream of their hearts to take up the life of devotion after the example of their fellow-villagers. It was in one such village—Videle—that a boy named Nikon was born to the peasants, Filipp and Anastasia, July 24, 1507. Subsequently this boy became the famous ascetic and recluse, St. Nikandr of Pskov. From childhood he heard stories about how St. Evfrosin (May 15, 1481), the chief of the hermits of Pskov, was born and grew up in that same village. The seeds fell on fertile soil: the boy's soul began to yearn for monkhood. The whole family shared the same spirit. The first to take monastic vows was his elder brother, Feodosiy. When his father died, the mother, who was then 17, urged his brother to give away their possessions to the poor and spend the rest of her life in a convent. St. Nikon visited many cloisters of the Pskov land, venerated at the shrines of St. Evfrosin and his disciple, St. Savva Krypetsky, and all this strengthened his resolve to become a hermit. In order to learn to read Holy Scrip-

ture, St. Nikon entered the service of a resident of Pskov named Filipp. In reward for his diligence, Filipp sent him to study under an experienced teacher. The Lord Himself revealed to the devout youth the place of his future acts. As St. Nikon was ardently praying in one of the Pskov churches, he heard a voice from the sanctuary commanding him to go to the wilderness, to a place which the Lord promised to indicate through His servant, Feodor. The peasant Feodor took Nikon to a spot on the bank of the Demianka River between Pskov and Porkhov. In later years both Filipp and Feodor, who had helped the saint to attain his cherished goal, also became monks through his prayers. They entered the Monastery of St. Savva Krypetsky and were professed under the names of Filaret and Feodosiy.

St. Nikon spent several years in silence, fulfilling ascetic deeds which wasted his flesh. After this he entered the monastery founded by St. Savva Krypetsky. When the hegumen saw his bodily weakness he hesitated to admit him to his cloister for fear that he would be unable to endure the rigors of monastic life. Then St. Nikon fell to his knees before the shrine of St. Savva and begged him, as though he were alive, to admit him to his cloister. The hegumen was touched and professed St. Nikon under the name of Nikandr. St. Nikandr did not remain long in the monastery, with the hegumen's blessing he retired to his refuge in the wilderness.

St. Nikandr suffered many temptations and tribulations on the narrow path of asceticism. But by God's grace and the prayers of all the saints of Pskov he was able to overcome the wiles of the Devil. St. Nikolai the Blessed († February 28, 1576) had warned him back in Pskov about "the horrors of the wilderness". St. Aleksandr of Svir appeared twice to St. Nikandr exhorting and strengthening him to bear the harsh trials of a hermit.

On one occasion St. Nikandr was

nearly killed by robbers, who took away the most precious possessions of the hermit—his books and icons. The saint cried to God saying: "Do not charge them with this sin" and prayed for the repentance of the robbers. On their way back the robbers lost their way and one of them suddenly died. When the two remaining villains recovered from their fright, they repented of their evil deed and returned to the starets his icons and books. The saint forgave them meekly.

St. Nikandr spent several more years in the Monastery of St. Savva Kryptsky, fulfilling the obediences of paraclete and cellarer. Then he again retreated into the wilderness, leading a life of fasting and prayer, and studying Holy Scripture. Every year, at Lent, St. Nikandr went to the Monastery of St. Damain, where he made his confession and received Holy Communion. Eight years before his death, St. Nikandr took the Great Schema vows in this cloister.

In the words of St. John Climacus, "monasticism is the light of men". St. Nikandr was a sun's ray, shining in the land of Russia with the grace of miracles (Kontakion, Tone 1). The Lord had bestowed on St. Nikandr many gifts of grace and the faithful turned to him for his prayerful help and spiritual guidance. The hermit responded to all the needs of his visitors with love and understanding and even built for them a simple shelter, "a guesthouse by the oaktree", where they could spend the night and in which he himself lit the stove. St. Nikandr did not reveal his gifts to people. When they approached his cell secretly, they always heard him praying and weeping bitterly. But when he noticed people nearby, he immediately became silent and hid from them his gift of tears.

St. Nikandr remained a recluse to the end of his life (he is commonly called St. Nikandr the Dweller of the Wilderness) and never founded a monastery of his own. But he promised not to forsake the place of his ascetic acts and after his death to intercede with God for the monks of the future cloister. The saint behested Deacon Petr of the Porkhov Convent that a

church be built over his grave and that the icon of the Annunciation of the Blessed Virgin be translated there from the Tishanki cemetery church. St. Nikandr prophesied that he would, when the enemy invaded his country and foretold their quick defeat. During the invasion of King Stephen Bathory of Poland, on September 24, 1581, a peasant found St. Nikandr lying on a bast mat with hands crossed on a chest. The clergy, among them Deacon Petr, and the people, who venerated the saint, came from Pskov to pay the last respects and conduct the funeral service.

In 1584, a cloister was built on the grace-filled spot where St. Nikandr performed his acts and which was sanctified by his prayers over a period of nearly half a century. The people call it the Nikandr Wilderness. The founder of the cloister was Monk Isaiah, who was healed through a prayer to the saint. In 1686, under Patriarch Ioakim St. Nikandr was canonized, and his commemoration set for September 22, the day of his departure as well as the patronal feast of the cloister—the Annunciation Day. When the cathedral of the monastery was being rebuilt they found in the wall the holy remains of St. Nikandr. The feast of the invention of his relics is on June 29.

The saint's birthday, July 24, was also marked as a feast in the cloister. In the early 19th century, the *Servant to St. Nikandr and his Life* were published three times. A review of the manuscript copies of the *Life* of St. Nikandr was made at the beginning of the 20th century by Prof. N. Serebrensky of the Moscow Theological Academy who also published one of the translations (*Ocherki po istorii monastyskoi zhizni v Pskovskoi zemle s kriticheskimi bibliograficheskimi obzorom literatury i istochnikov po istorii Pskovskogo monastestva* [Essays on the History of Monasticism in the Pskov Region with a Brief Review of Critical and Bibliographical Publications and Source Materials on the History of Pskov Monasticism]. Moscow, 1908, pp. 170-193, 317-331, 538-545). Still strong is the prayerful bond between the believer and St. Nikandr, who is deeply venerated in the Pskov land.

BOOKS AND PUBLICATIONS

DIVINE LITURGY

Entrance Prayers Before the Liturgy of the Presanctified Gifts

In the daily cycle of services, the so-called Entrance Prayers, i. e. prayers prior to the entrance of the bishop or priest (with a deacon) into the sanctuary at the beginning of a service, are said only before Liturgy. The Divine Liturgy is the focal point of Christian services, because at Liturgy the consecration of the elements, the transubstantiation takes place, and Holy Communion is administered. The Liturgy completes the daily cycle of services. It is celebrated, as a rule, in the morning, apart from other services and is therefore preceded by special prayers.

The Entrance Prayers have a penitential tone. The officiants begin the Liturgy with penitential prayers of entrance because an Orthodox Christian always asks forgiveness of God before beginning his prayers.

The Liturgy of the Presanctified Gifts is an evening service, joined to Vespers. But Entrance Prayers are said without fail before this Liturgy as well, because, first of all, there is the Order of Communion and secondly, it is held during Lent, a time of fervent prayer and repentance.

In practice, the Entrance Prayers are said prior to the Proskomide, standing on the solea before the closed Holy Doors. At the Liturgy of the Presanctified Gifts these prayers are said during the singing of the Typika*. At the end of the Ninth Hour, after the prayer: "O Lord and Master of My Life", the priest and the deacon come out to the solea, and, standing before the Holy Doors, read the Entrance prayers in a low voice. The priest wears the pitrachelion, the deacon—a cassok. The hieromonks read these prayers in their mantles and amelaukia.

Prayers quoted in the Divine Liturgy series are taken from **The Orthodox Liturgy** published by the "Society for Promoting Christian Knowledge" for the Fellowship of Sts. Alban and Sergius, London, 1968.

* When there is an assembly of officiants the Entrance Prayers are usually said during the Ninth Hour. Such, for instance, is the practice at the Trinity-St. Sergiy Lavra.

The Entrance Prayers begin with the priest's ephphesis—glorification of God: "Blessed is our God, always, now and for ever and world without end." The deacon, affirming the truth of this address to God by saying "Amen", continues the reading of the prayers.

"Glory be to Thee, our God, glory be to Thee."

"O Heavenly King, the Comforter, the Spirit of Truth, Who art in all places and fillest all things, the treasure of blessings and the Giver of Life, descend and rest upon us, and cleanse us from all impurity, and save our souls, O gracious God."

The Trisagion is chanted before the Lord's Prayer.

"Our Father, Who art in Heaven, hallowed be Thy Name; Thy Kingdom come; Thy Will be done on earth, as it is in Heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil."

The priest: "For Thine is the Kingdom, the power, and the glory, of the Father, the Son, and the Holy Spirit, now and for ever and world without end."

The deacon: "Amen."

Then come the troparia.

"Have mercy upon us, O Lord, have mercy upon us: we who are sinners destitute of all excuse offer this prayer to Thee, as to our Master: Have mercy upon us.

"Glory be to the Father, and to the Son, and to the Holy Spirit."

"O Lord, have mercy upon us, for in Thee do we put our trust: be not angry with us above measure, neither remember our transgressions: as Thou art gracious, look down upon us at this time and deliver us from all our enemies: for Thou art our God, and we are Thy people, we all are the work of Thy hand, and we call upon Thy Holy Name.

"Both now, and for ever and world without end. Amen."

"O Blessed Mother of God, open the gate of compassion to us whose hope is in Thee, that we be not confounded, but be preserved from adversity through Thee, Who art the salvation of Christian folk."

After the reading of the troparia, the officiants make two bows before the icon of the Saviour and kiss it as they read the troparion:

"Unto Thy most pure image, gracious Lord, we bow, beseeching the forgiveness of our offences, Christ our God: for Thou wast pleased of Thine own will in the flesh to mount the Cross so that Thou mightest deliver from the bondage of the Enemy them that Thyself hadst formed: wherefore with thankfulness we sing to Thee: Thou Who art come to save the world, our Saviour, hast filled all things with joy."

Then a third bow is made before the icon.

In the same manner they bow and kiss the icon of the Mother of God and read the Theotokion:

"O Thou Who art a well of tenderness, vouchsafe unto us Thy compassion, Mother of God, look down upon Thy people who have sinned, and shew Thy power as of old: for in Thee do we put our trust and hail Thee blessed as once did Gabriel, chief captain of the bodiless hosts."

The next prayer: "O Lord, stretch forth Thine hand from Thy holy habitation on high..." is not read before the Liturgy of the Presanctified Gifts. It is read only when the full Liturgy is celebrated, because it asks for God's blessing upon the celebration of the Sacrament of the Eucharist.

Then the officiants bow to each other and ask each other's forgiveness and blessing. Having bowed to the congregation they enter the sanctuary chanting the Psalm (5.7-12): *I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in*

their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. let all those that put their trust in thee rejoice: let them ever shout for joy, because thou deliverest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous, with favour wilt thou compass us with a shield.

In the sanctuary the officiants make the prostrations before the altar. The presiding priest kisses the Gospel and the altar. The other officiants kiss the altar and the cross proffered to them by the presiding priest.

The deacon then takes up the sticharion, chiton, and epimanikia with his left hand and places his right hand palm up upon the vestments, and saying the words: "O God, cleanse me a sinner, and have mercy upon me" makes three bows, crossing himself, towards the throne; then kisses the altar and approaches the priest saying: "Father, bless the sticharion and orarion."

The priest making the Sign of the Cross crosses the deacon says:

"Blessed is our God always, now and ever and world without end." After saying "Amen", the deacon withdraws and kissing the cross on the vestment says quietly: "Let us pray to the Lord. Lord, have mercy upon me". Before putting on each vestment, the priest makes the Sign of the Cross over it and kisses it, then says quietly: "Let us pray to the Lord. Lord, have mercy upon me."

The prayers for vesting at Divine Liturgy are not read at the Liturgy of the Presanctified Gifts.

Hieromonk NAFANAY
Trinity-St. Sergiy Lavra

